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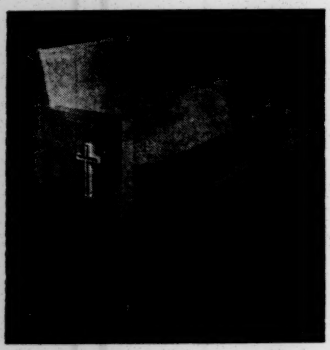

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ROBERT DE SORBONNE AT THE UNIVERSITY OF PARIS

A great number of American tourists, clergy and laymen, usually pay their tribute to the magnificent University of Paris called the Sorbonne, when in Paris. I wonder how many of them ever thought of the modest and simple secular priest, Robert de Sorbonne, who laid the foundations of that proud building in the Latin Quarter.[1] The present Sorbonne is located in a block surrounded by Rue-des-Ecoles, Rue-Saint-Jacques, Rue-Cujas, and Rue-de-la-Sorbonne. If one enters the courtyard of the Sorbonne in order to have a better look at the chapel built by Richelieu, one can still see the plans of the oldest chapel built by Robert de Sorbonne, a plan which is marked by white bricks on the old stones of the quadrangle.

On the northern wall of the quadrangle is an old sun-dial. It is still the one which was made by the famous mathematician Picard in 1676. An old inscription reads in Latin *Sicut Umbra*

[1] Principal sources for this study are as follows: Paris, B.N., Ms. Lat. 5, 493 ch. I, unpublished work of Hemeraeus on *Ms. Sorbonne Origines;* B.N., Ms. Lat. 15971, Sermons of Robert de Sorbonne (Microfilm copy in the Library of the Mediaeval Institute, at the University of Notre Dame, Inc.); Ch. Adam, "Robert de Sorbon (1201-1274)," *Revue Internationale de l'Enseignement,* 50 (1930), 241-65; M. De La Bigne, *Maxima Bibliotheca Veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum* (Lyon, 1677), t. 25, p. 353; Jean Bonnerot, *La Sorbonne, sa Vie, son Rôle, son Oeuvre à travers les siècles* (Paris, 1927); F. Chambon, *Robert de Sorbon, De Consciencia et De Tribus Dietis* (Paris, 1903), p. 24, ch. 18; P. Feret, *La Faculté de Théologie de Paris, Moyen Age* (Paris, 1895), II, 204; A. Franklin, *La Sorbonne* (Paris, 1875); P. Glorieux, *La Littérature Quodlibétique de 1260 a 1320* (Le Saulchoir, 1925), p. 179; Oct. Greard, *Nos adieux à la vieille Sorbonne* (Paris, 1893); M. B. Haureau, "Les propos de Maitre Robert de Sorbon," in *Mémoires de l'Académie des Inscriptions et Belles Lettres,* XXI, ii, 149; B. Haureau, *Notices et Extraits de Quelques Manuscrits Latins de la Bibliothèque Nationale* (Paris, 1890), I, 199; D. L. Mackay, "Le système d'examen du XIII[e] siècle d'après le *De Consciencia* de Robert de Sorbon," *Mélanges Ferdinand Lot* (Paris, 1925), pp. 491-500; Petit-Radel, *Histoire Littéraire de la France,* 19 (1895), 291-307; A. Vanneste, "La Théologie de la Pénitence chez quelques maitres Parisiens de la première moitié du XIII[e] siècle," *Ephemerides Theologicae Lovanienses,* 28 (1952), 24-58.

Dies Nostri; Our Days are like Shadows, a deep thought truly expressing the futilities of human glory, the emptiness of vain ambition.

The exact date of the founding of the College of the Sorbonne is not known. Popular tradition at the Sorbonne gives 1253 as the year of the foundation of the Community for Poor Scholars. It was around 1254 that Robert de Sorbonne displayed a great activity in purchasing other houses for a more solid foundation. By 1257 the College of Sorbonne was functioning as a fully established college. The septicentennial celebration of the founding of the College of Sorbonne is going to be celebrated in the coming year. It could not be done more properly than by recalling the spiritual portrait of the founder, Robert de Sorbonne.

Robert de Sorbonne was born on Oct. 9, 1201, of humble parents in a little community called Sorbon. The name of this modest village was joined to his baptismal name, then to the college he founded, and finally was given to the great University of Paris, which is known today as the Sorbonne.

It seems that Robert de Sorbonne had cherished the idea of founding a college since 1245. The religious orders, particularly the Dominicans and Franciscans, had already convents established in Paris in the middle of the thirteenth century. The other colleges founded previously in Paris had been mostly charitable foundations without detailed programs of studies for their members. No provisions were made for the secular clergy desirous to devote their life to the study of theology without worrying about the hardships of student life in Paris. Robert de Sorbonne wanted to found a house which could serve poor secular priests studying theology. His intention was to make them free from material worries while they were preparing for the highest degree at the University, the mastership in theology.

Robert de Sorbonne, the businessman and organizer, obtained the revenues of the House of Poor Scholars through (1) gifts donated by the king; (2) donations offered by his friends, prelates of France and dignitaries of the University; (3) public collections made through the generosity of the Pope; and (4) his own personal contribution.

The great work of purchasing properties started in December, 1254. The King of France, the pious St. Louis, approved enthu-

siastically the plans for a solid foundation. He contributed largely to the endowment of the house of the Sorbonne. In 1257 he donated a house and stables in the Street of Coupe-Gueule, literally "cut-throat," a street with the worst reputation in that time. It was close to the ancient Place of Thermes of the Emperor Julian.

As soon as the modest house was established, Robert's friends wanted to have their share of the expenses. Robert of Douai left 1500 pounds and all his books in his will of May 11, 1258, for the endowment of certain students in theology.

In July, 1266, Stephen of Orléans, Chancellor of Paris, announced that John, Rector of the Church of Benis, designated Robert de Sorbonne as beneficiary of his will. He bequeathed to Robert all his properties and revenues. In October of 1266 the University of Paris announced that Nicholas, archdeacon of the Church of Tournai in Flanders, had given five hundred Parisian livres to Master Robert de Sorbonne, canon of Paris, provisor of the congregation of poor masters, for the support of five masters having a good knowledge of the Flemish idiom in order to be "trained in divine science and informed in morals from association with the good, teaching equally by word and example in the localities to which they may be called." In 1268 the bishop of Nicosia wanted to leave a part of his goods to the students "of the convent of Master Robert de Sorbonne." In 1273 James Robillars, canon of Reims, executor of the will of Raolph Asgrenons, burger from Reims, left one hundred Touronian livres for the same purpose. The will of John Rua, canon of Amiens, left sixteen livres of yearly revenue from the two houses he possessed in Paris for the benefit of two masters studying in the Faculty of Theology and staying in the house of the Sorbonne. George, from the Order of *Vallis Scholarium,* had to modify the will in May, 1271, and gave the two houses and fifty-two pounds in cash to Robert.

Robert de Sorbonne succeeded in obtaining the support of the Pope, Alexander IV, who urged the prelates of France in 1259 to make available their subsidy for the benefit of the college.

Robert's effort to endow his college was rendered easier, thanks to the high esteem he enjoyed in Paris. A dexterous and generous man always has friends. Robert possessed the talent of handling his allies with tact, both in the court and in the schools of the

Latin Quarter. He was aware of the importance of influential friends; "Unless you have friends in the court, you won't go very far." An upright moralist, he understood the parable of the unjust steward: "Make unto you friends of the mammon of iniquity."

It is misleading to think that a mediaeval educator was only a good philosopher or theologian or an experienced canon lawyer. The different corporate organization required a down-to-earth attitude towards the necessities of daily life. Robert conducted strenuous negotiations to procure financial help for his college. He signed more than 141 contracts, mortgaged his properties, and exchanged his lands; very often he had to pay in cash in *pecunia numerata, solutis nummis.* Through these financial facilities Robert gave academic independence to his institution.

The great fortune of the Sorbonne consisted in the fact that it guaranteed the individual liberty of the members. They had to struggle for their survival, and this gave them prestige. Instead of worrying too much about the future, Robert just wished "good luck" to his newly established college. He borrowed this phrasing from his own escutcheon representing a wheel of fortune with these words written below: *Sors Bona,* a definite allusion to his name, Sorbonne—good luck.

* * * * *

What was the value of the intellectual activity of the Sorbonne? First, relative stability and moderate security were offered those pursuing theological studies. Second, the House of Poor Scholars united between its walls the most valuable masters in theology. The friendly attitude among them, the spirit of poverty, and the exemplary humility of the members made the house an attractive place for academic activities.

Robert gathered around him the flowers of the scholastic world, partly as friends, partly as associates of the House of Poor Masters: William of St. Amour, Eudes of Douai, Larence Langlais, Henry of Gand, Peter of Limoges, Chrétien of Beauvais, Gérard d'Abbéville, Gérard of Reims, Arnold le Bescoshier, the Doctor Venerandus Godefroy of Fontaines, Peter d'Auvergne, and others. It is always the person who attracts; it is always the person who makes a place a center of learning. Sorbonne became famous,

not because of its dining hall, but because of the esprit-de-corps of the members.

The members of the college were divided into three groups, *socii, hospites,* and *beneficiarii,* i.e. fellows, guests, and so-called *beneficiarii* or poor scholars. The *socii* or fellows had full part in the administration of the establishment. Each member had his own room and his silverware from the generosity of Robert de Sorbonne. The *hospites* found there every facility for their own instruction, but they could not have any share in the administration of the college. The *beneficiarii* were either visiting foreigners or poor students who were supported by the fellows of the Sorbonne.

The genius of the educator is shown in the constitution of his college, the most nearly perfect democratic government a college ever had in the Middle Ages. The spirit of democracy was based on complete equality. There was no difference between the celebrated master and the beginning bachelor: *Omnes sumus sicut socii aequales,* we, all the fellows, are equal.

The officers living in the college were elected by the fellows in the assemblies. The administration of the house was vested in the provisor, who was the first dignitary of the college. He negotiated *in foro externo* and represented the congregation of poor masters.

The business management of the college was entrusted to petty proctors elected by special electors. The first statutes make it clear that the proctor had to supervise the cleaning of the house: he even had to look after the cutting of the grass. The college had minor officers like a librarian, a conscriptor (who prepared the minutes of the assemblies), a weekly leader, a provost, a clerk of the chapel, and a janitor, who was warned to be courteous to visitors.

The success of the Sorbonne was due not only to the talent of its masters but to the careful selection of the students. Robert knew that Paris cannot make miracles alone: "You may send a little donkey to Paris, but if he is an ass at home, he won't be a horse in Paris."

* * * * *

Robert de Sorbonne personally drew up the statutes for his college. He cautioned his subjects not to dare undertake a lecture

unprepared or without previous research and investigation. Robert de Sorbonne in his *Statutes* gave a serious warning "in charity" to the fellows, that they are expected to progress in preaching, preparing sermons, giving disputations, and delivering lectures. If they failed to attain this purpose within seven years of their admission, they were deprived of their membership.

Robert de Sorbonne wanted his fellows to realize that, once in the House of Study, they were neither holding a sinecure nor were they in a kind of paradise without social obligations. Robert taught the future leaders of the Church how to handle "benefices" and how to support other poor scholars.

The whole text of the *Statutes* is embodied in a spirit of charity. If a fellow became sick, he was allowed to have friends with him to wait on him or to entertain him. Robert thought of the poor. The fragments left after meals were collected and put in a common repository for the needy clerks, a custom generalized later on in the colleges. Abstinence was observed during Advent, on Mondays and Tuesdays in Lent, and from Ascension Day to Pentecost. On fast days between All Saints' Day and Lent one meal was served at Vespers and the other when all the lectures of the day were over.

To discourage students from eating in town, Robert ordered that they must pay all their board, whether they should eat in pension or not. No one could have a key to the kitchen. No one was allowed to take dishes outside the house. Robert had a keen sense of hygiene. He ordered that the fellows should be given clean napkins at least twice a week, and towels thrice. This jovial man, who knew his absent-minded teachers, warned them not to forget to mark their laundry, so that the servant might return it in order.

Robert de Sorbonne not only provided his House with most effective statutes, he also gave it the best of his teaching. In his sermons he instructed his students to recognize their own need for divine grace. He insisted on the necessity of prayers, which is more important than teaching and studying. He told his students the story of two Parisian Masters. One worked day and night, writing and reading a great deal; he had hardly time to say one Our Father, and still he had only four students. His friend did not collect so many books and was not so expeditious about his studies, but he went to Mass each morning before starting his

class and—what a miracle!—his school was full of students. His colleague, interested by this fact, asked him, "How do you do it?" "It is very easy," replied the devout Master, "God studies for me while I am at Mass. When I return I know my lecture by heart."

Robert de Sorbonne's language was that of the students around the Montagne-Sainte-Geneviève. He spoke of them on their own terms, taking his examples and warning anecdotes from the daily life of university circles. For him God is the good Teacher, the trustworthy Master, who bestows on all scholars the best prebends of his Grace, a gift more precious than any other scholarship that students look for.

Robert de Sorbonne made it clear to his Parisian students that confession is one of the most effective parts of their education. He not only convinced them of the necessity of frequent confession but outlined the most detailed mirror for penitents *ad statum Parisiensium*. Finally, he warned the masters to be indulgent and asked the students to have confidence in their confessors, who had all the power of restoring inner joy to their hearts.

Robert composed three major treatises on Confession for the use of his university public. The first is on *De Consciencia,* intended to convince the students of the importance of confession. The second, entitled *De Tribus Dietis* or the Three Ways to go to Paradise, contains the requisites of a good confession. The third, *De Confessione,* is a mirror of the conscience designed to help the penitent to make a good preparation for the sacrament of penance.

There is a progression in the composition of these treatises. In the *De Consciencia* Robert tried to convince students about the necessity of confession. In the *De Confessione,* a manual for examination of the troubled conscience, he went further in explaining how to make a good confession and how to gain the most benefit from it.

A skillful parallel between the Last Judgment and university teaching and examination constitutes the basic idea of Robert's first moral treatises, *De Consciencia.* In preparing for the examination before the Chancellor of the University, it would be the greatest foolishness for a student not to read the book on which he would be questioned and examined. How foolish therefore are

those who, preparing themselves for eternal life, do not study the book of conscience, hence the title of his treatise, *De Consciencia.*

To convince the students of the necessity of frequent confession, he touches them where they are most sensitive on the question of the *privilegium cleri.* He refers to a jealously guarded privilege—that if any student happened to be arrested by civil authorities, he could be released from prison only if he was claimed by his master under whom he was registered. If the master did not remember his face, he was not qualified as a regular clerk and consequently was left in the hands of the warden of the *Châtelet.* The master will bail him out only if he regularly attends his classes. Yet, there are many students who go to confession only once a year. On the day of the Last Judgment, God, the Great Master, will make the same objection: "I do not know you, because I have seen you but once in my school (confession) throughout the year, and that 'cursorily.'" In the middle ages a "cursory" lecture meant a more rapid, less formal analysis of the books required for examination. Cursory confession, in the language of the thirteenth-century university students, signified a rapid and superficial approach to confession.

In another treatise entitled *Tribus Dietis* he describes the routes which one must take to arrive in Paradise. To make his divisions and subdivisions more intelligible he compares our approach to Paradise to a three days' journey, namely contrition, confession, and satisfaction.

Before the sinner is under way on this journey, he is at the very gates of Hell. He is ensnared, as it were, by the rope of his sins, of which the devil holds the end. And it is in this state that the sinner ought to be contrite for fear of infernal pain, and thus he should for this reason confess his sin. And when he has confessed, God is ready to free him and break the snare that is around his neck.

The second day's journey is confession and the best of all journeys, for by it the sinner receives perfect remission of all sins. Now what should the sinner do on this day? He should go to a priest, say the *Confiteor,* and tell his sins, and then God will be in the sinner's heart, as Augustine says, "Behold, O Lord, where art thou? In the heart of him who has confessed to thee."

The third day's journey is *satisfaction,* forgiving injuries done by others for the sake of God, and repenting of sins according to the counsels of the Church.

This treatise must have been appreciated by the students and jurists of the Faculty of Law. His argumentation is that of a lawyer, his logic that of the artist, and his heart and indulgence that of a theologian. The court of God is one of mercy and of justice. If one has sinned mortally, the devil accuses him of this sin. In the court of justice, the decision is against the sinner and for the devil. But the sinner may appeal to a higher court, the court of mercy; as St. James says, "Mercy triumphs over justice."

Under the harsh appearance of the moralist, Robert hid an affectionate heart. He often repeated, "Let the mouth scold, but leave the heart to love." The more severe he was before confession, the more meek he became after it. Robert's heart was open to repentant sinners: "Truly I have heard some of the greatest sinners in the world, but there was not one I heard, no matter how great, that I did not love a hundred times more after confession than before." Once he compared over-stern confessors to doormen who would bar everybody from entering. These confessors would be more fitted to guard the gates of hell than those of paradise.

After the confession the sinner should rise happy and feel inner joy in his heart. There is no reason to avoid the confessor, as a student from Paris did with his master and confessor. He could not help thinking that the confessor would remember his sins when meeting him in class. Therefore he did not dare to look him up. The master assured him saying: "You showed the most effective sign of love and friendship, because you revealed me those secrets which you would not have told either to your friend or father and mother."

* * * * *

The permanent contact of the founder of the College of Sorbonne with Parisian youth confronted him with the problem of Christian marriage. As an upright moralist he was beset with anxiety about the dangerous doctrines spread in Paris concerning the nature of the Christian concept of love between man and woman. The pagan concept of love, as condemned in 1277 by Bishop Etienne Tempier,

probably had a large number of adherents among the young members of the Faculty of Arts. Robert de Sorbonne in his sermon on marriage summed up all the possible arguments to explain the supernatural character of this institution.

He gives seven arguments why marriage is worthy of honor. The first is by reason of the dignity of the Founder of this order. Robert insists on equality of, or even on the superiority of, woman to man. He employs the well-known argument that since she was taken from his side, this is to signify her companionship; she is neither above nor below man but should be his equal. We must observe that woman was formed of more precious material than man, being taken from Adam's side, while he was moulded from the dust of the earth. She was made in a nobler and more beautiful locality, namely in the terrestrial paradise, while man was made outside Eden. Second, marriage is honorable by reason of its place of origin, for it was instituted in Eden, while all other sacraments had their origin in the fallen world. Third, the Incarnate God wished to be born into a family. Fourth, Our Lord wants to be invited to marriages and proved this during his lifetime at Cana. The fifth point in favor of the worth of married life is that Our Lord has forbidden it to be violated by His command: "What God has joined together let no man put asunder." The sixth argument in favor of marriage rests on its fruits. The seventh point is that marriage is worthy of honor because of the mystery it signifies, namely the union of Christ and His Church.

After exposing the honorableness of marriage and the rules of the conjugal order, Robert continues by giving four good reasons for contracting this sacrament: (1) to have heirs to serve God; (2) to avoid the sin of lust; (3) to provide mutual help, as in the case of Mary and Joseph; and (4) to make or keep peace, as when nobles marry off their daughters to sworn enemies.

Many enter marriage drawn only by lust or avarice, and such people sin mortally unless they correct their primary intention. Beauty or possessions in a woman can only be considered in a secondary way as helpful to the married state, not as its cause. This masterpiece on the requisites and qualities of a good marriage shows a vigorous human personality, a lordly, eloquent, yet sympathetic man, alive to the problems of the youth to whom this sermon was with all probability addressed.

Robert de Sorbonne warned his students that it is not enough for the man to guard troth only for his companion; the turtledove shows a more touching affection in her love and she still does not go to Heaven. Man and woman must encourage each other in spiritual progress so that they may be saved together. It is not enough to provide the woman with material goods; the cock is far more solicitous in finding grains for his hens. Robert draws a quite amusing and still edifying parallel between the cock and some negligent husbands, saying:

> The cock is our teacher in many things. The cock is a better provider than some husbands who spend whatever they have in taverns. The cock never unfeathers his hens, as these "ribalds" do with their wives in drinking up everything up to the pillow-case.

Robert had a sound sense of humor. Speaking about those who seek a rich woman to marry—even if she is ugly and old—he invited the priests to announce the banns in the following way: "There is a promise of marriage between such and such a man and the wealth of Lady Mary and not between the man and herself." Consequently on the day of the wedding the priest should send her home, and her purse and cows should be taken to the church.

* * * * *

An upright moralist, Robert could not tolerate any abuse in the practical order of education. Nobody escaped the hard criticism of the foresighted theologian. He watched closely the conformity of human action with the eternal norms of conscience. Vain queens, evil women, worldly prelates, restless priests, proud masters and teachers, negligent and lazy students, rich and ambitious burghers, all received their warnings in the exacting sermons of Robert de Sorbonne.

Robert loved his fellow masters, teachers at the University of Paris. He wanted to do justice to them by making them contemplate their dignity. He cured them of their pride by discovering the nakedness of their ignorance. He gave a clear lesson to the masters exhorting them not to make painted graves of their heads, but rather treasures of abundance.

Robert de Sorbonne was severe in his criticism against the doctors of the University. Their lack of consideration for the Kingdom of God infuriated him. He told them to their faces that great men are not those scholars who work late at their petty and erudite pursuits, but rather the simple parish priests or the ordinary men who love God. What will it profit a man to know Aristotle, Priscian, Justinian, Gratian, Galen, Hippocrates and the rest unless he knows the state of his conscience?

So you want to know who is the greatest clerk? It is not, to be sure, he who, after great vigils with his lamp, has been received at Paris as master of arts, doctor of law, or medicine, etc. Rather it is he who loves the Lord the most.

He tried to keep home the prebend-hunting clerks who were looking for great and influential masters expecting their support for getting benefices. He warned the parish priests not to abandon their flock for sake of vain studies.

The flock is the matter, the pastor the form. Now, as the Philosopher says, matter separated from form tends to nothingness. If therefore the pastor absents himself from his church, the flock thus separated from its pastor perishes, is annihilated.

But, replied some pastors, they want us to become theologians, and we can't become such without going to school to learn theology. Therefore, we have to leave our churches and have ourselves replaced. Robert makes no concession:

Not at all. These great doctors of Paris, who profess to teach theology, are men full of pride who don't gain a single soul for the Lord in a year's time. Of them we can say (in the words of the song): "White sheep, black sheep." The good pastor, the spotless pastor, without reproach, who naively observes the law of God—behold the theologian whose lessons are profitable.

Certain questions frequently raised by the students during the *Quodlibet* disputes clearly show the preoccupation of the University public concerning the vainglory of the masters. Henry of Gand, one of the most learned provisors of the College of Sorbonne, was asked *Utrum doctor intendens principaliter honorem suum in docendo peccet mortaliter?* Does a doctor commit a sin if he intends first of all to promote his personal honor while teaching?

Another *Quodlibet* dispute discussed the problem of whether a doctor commits a sin if he does not explain the truth of which he is convinced. Robert de Sorbonne, with many devoted scholars, students, and masters, worried about the same problem, namely, the purity of intention of some masters in Paris.

The love for God's word was sacred in Robert's mind. He scolded the impatient ones who could not stand the long sermons and teaching. He tells us in one of his sermons an amusing anecdote from a preacher who came to preach a sermon to some students. "They showed him into the cloister and whispered to him: 'Keep it short. Keep it short.' Consequently, when all were assembled in chapel, the preacher cried out: 'Every servant of God hears the words of God. You are not the servants of God if you do not listen to the words of God. Therefore you are the servants of the devil. Is that short enough?' Having said this, he departed."

Robert's heartiest and most profound desire was to make his students realize that the worries and ambitions of university life—exams, lectures, questions, disputes and studies—are subordinated to a higher purpose, namely preparation for the last examination before the Great Chancellor God, when everybody will have to answer before the whole universe. Robert reminded the students if somebody failed in Paris, he could be re-examined by the Chancellor after a year's time. On the day of the Last Judgment, neither wealth nor influence will help, *nec prece, nec precio.* The sentence will be final, and no canonist or decretalist or artist may change the judgment of the Great Chancellor.

Robert de Sorbonne died Aug. 15, 1274. His memory was kept alive as a burning vigil light during the middle ages in every faculty of the University of Paris. Not only the theologians, but also the members of the faculty of medicine paid yearly homage to his undying reputation. Masses were offered the day following the feast of St. Martin, the 13th of November.

Robert deserved the title conferred upon him by posterity: *Robertus de Sorbona devotus, devotissimus doctor;* devout, very devout doctor. The founder of the Sorbonne was the simplest and most practical moralist of his day. His language was that of simplicity, with little pretense at eloquence. For him the art of

preaching was nothing else but a salutary means with which he might touch the hearts of his students.

Robert de Sorbonne, master of theology, scholar and moralist, never lost sight of the importance of the roll of the diocesan clergy. One of the great warnings he issued to his students and fellow masters was never to underestimate the work of the parish priests devoted to the pastoral care of souls.

Robert left a precious heritage to the coming centuries, the Christian tradition of Sorbonne, the secret of how to live together socially, irreprehensibly, and in a scholarly manner, as is becoming to the devoted members of a Christian institution: *vivere socialiter, et collegialiter et moraliter et scholariter.*

ASTRIK L. GABRIEL

The Mediaeval Institute
University of Notre Dame

THE IMMACULATE CONCEPTION AND THE LIVING CHURCH

Part I

The Sacred Scriptures teach that all the divinely inspired writings are useful to us.[1] Most certainly then every divinely revealed truth is useful also, for God does nothing foolishly, or in vain. The mysteries He reveals therefore have immediate and important value for our daily Christian living. Those revealed mysteries He intends to be gigantic, luminous guides to us on our journey to Him.

The Immaculate Conception is among the mysteries God has revealed. What reference has this initial mystery of Mary to our everyday lives, to the life of the Church as a whole? For two reasons Mary's Immaculate Conception can seem far removed from any contact with our practical living. First that mystery is an accomplished fact of the far distant past. How can something that was achieved and done with so many centuries ago touch us now? Secondly the Immaculate Conception is "a singular privilege" of Our Lady.[2] What connection is there between us and this personal favor divinely granted to Mary alone?

This series of articles is an attempt to show one of the vital links between the Immaculate Conception and ourselves. It is an attempt to show that by the grace of her conception Mary is in an analogous fashion true Mother of the Church, the Mystical Body of Christ, not only in the distant past but now and at every hour. It is an attempt to show therefore that all life of the Church as such comes to that Mystical Body through the constant maternal activity of the Immaculate Conception of the holy Virgin.

Our consideration is divided into two main parts. The first is nothing more than a definition of the terms of our proposition, and contains therefore a discussion of these three terms: the Immaculate Conception, the Mystical Body of Christ, and Motherhood. The second section shows the maternal role of Mary's Immaculate Conception in the conception and birth of the Church and in Our Lady's incessant nurturing of that Mystical Body in every age and generation.

[1] *II Tim.* 3:16. [2] *DB*, 1641.

A. ELEMENTS OF SOLUTION

1. The Nature of the Immaculate Conception

The Immaculate Conception means that singular privilege through which the Blessed Virgin Mary by the grace of God and in view of the merits of Christ the Saviour, was, in the first instant of her conception, preserved free from all stain of original sin in order that she might be prepared to be the worthy Mother of God.[3]

This definition, for the most part taken *verbatim* from the words of Pius IX in the bull *Ineffabilis Deus* (which defined the dogma of the Immaculate Conception), seems to take into account all the causes of this privilege. Mary's original sinlessness has for its *efficient* cause God Himself; for its *meritorious* cause Christ formally as Saviour of the human race; for its *final* cause the Divine Maternity, i.e. Mary's spotless conception was given to prepare her for her office as God-bearer. The *material* cause of this singular privilege is that human person who is the Virgin Mary, not at some vague, undetermined moment of her life, but in that instant of history in which her human soul was infused by God into her body.

About the *formal* constitutive of Mary's Immaculate Conception there is some disagreement. Certain authors say that it is sanctifying grace; others, that it is rather preservation from original sin.[4] In practice all must agree that this privilege, formally considered, includes the notion of grace, and that of preservation. Yet we do not have precise and useful knowledge of this mystery unless we determine which of these two notes formally constitutes the substance of Mary's Immaculate Conception, and which is a mere modification of it.

That the Immaculate Conception is formally constituted by sanctifying grace seems evident (1) *negatively,* from an analysis of original sin to which it is opposed, and (2) *positively,* from an analysis of the terms involved.

First, since the Immaculate Conception preserved Our Lady from original sin it must be *formally* opposed to that sin of nature.

[3] *Ibid.*

[4] Cf. Roschini, *Mariologia* (Rome, 1948), III, 20 f.; Merkelbach, *Mariologia* (Paris, 1939), pp. 106 ff.

Now, contraries pertain to the same species; it follows therefore that a brief account of the nature of original sin must give some insight into the formal nature of Mary's singular privilege.

Original sin in us, Saint Thomas teaches, is an entitative habit.[5] It is a moral privation; that is, privation of an order to an end. Now, no creature can be or act without an end; consequently a moral privation is not the same thing as a negation of order to any end but implies, rather, a substitution of ends, and of order to ends.

In what consists this moral privation which is original sin? Human nature is of itself insufficiently determined with respect to an ultimate end. Man is intellectual, free, capable therefore of good without limit; yet of himself he in no way pertains to, or is naturally ordered to the order of the actual, unlimited good. It is only *bonum in communi* to which in the natural order he is ordained: but concrete activity—and all human activity is very concrete—needs more concretized finalization.

Original justice supplied that concretization. By an impulse or determination which was given to our nature as such and prior to the activity of any individual human person our nature was ordained to God as to its concrete, all-perfect goal. This habitual orientation which was transmissible with our nature as such implied these aspects, namely: (1) the fundamental rectification of man, which is sanctifying grace in the essence of the human soul; (2) the dynamic rectification of man which is the vital direction of man to God through the subjection to God of the principle of human activity, the intellect and will; (3) the integral rectification of man which consisted in the subjection of man's lower appetites to his will, and of his body to his soul.[6]

All this Adam's sin destroyed. Destitute now of grace and of its direction Godward our nature was left with nothing more than its own resources. Express in this is a positive indisposition of our nature to our concrete, supernatural end. We have positive ordination now only to the good-in-general; and therein is the danger, the positive possibility of sin, for the very indeterminateness of the inclination of nature includes the proximate danger of sin.

[5] *Sum. theol.*, I-II, q. 82, a. 1.

[6] *Ibid.*, I, q. 95, a. 1.

As a moral privation, therefore, subjected in our nature original sin exists in the essence of the soul: it is a habit, an entitative habit, of nature as such. Through the nature as remote principle of activity it inclines us to act, and even to act sinfully. This indisposition finds its proper, vital expression in that properly human appetite which is the will: but it also finds expression, by way of consequence, in our lower appetites which now in a disorderly way seek their own self-satisfaction.[7] This tendency is called concupiscence.

This habitual sin is in our nature prior, so to say, to any individual's being born into that nature. For Adam the physical principle of human nature willed and accomplished humanity's destitution. As the children born into a bankrupt family inherit only a bankrupt estate so we inherit a natural estate that has been supernaturally despoiled.

Of Our Lady everything requisite for this original sin was verified. She received a nature univocal with ours: she became a member of that nature which *as nature* is affected by original sin and she acquired her membership in that nature by the natural means of generation which inevitably must transmit the sin since it transmits the nature which is sinful. That she should have been like us, a sinner, is naturally speaking inescapable.

The privilege of her Immaculate Conception intervened to prevent just that. Though her conception in a nature twisted from God should have founded in Mary a relation of enmity toward God, yet she was, in fact, directed Godward more perfectly than is the purest of God's all-sinless angels. This is the mystery of the Immaculate Conception: the mystery of God's beginning in the woman the drama of man's return to God, as in the woman had begun the tragedy of man's journey to frustration.

What does this reveal of the formal nature of her Immaculate Conception? If in us original sin be, as it is, a habit, an entitative habit, resident in the intimate depths of our nature, must not that which formally delivered Mary from this deformity of nature be also in the order of habit? A habit is formally expelled or warded off only by its proper contrary, an opposed habit. It seems reasonable therefore that her Immaculate Conception, preserving Mary from the entitative habit which is original sin, be

[7] *Ibid.*, I-II, q. 83, a. 2 f.

itself a supernatural created, entitative habit of her soul. There is in all reality only one such thing: the grace called sanctifying or habitual.[8]

Though the formal constitutive of the Immaculate Conception therefore is sanctifying grace which gave fundamental rectification to Our Lady, that is not its totality. We have seen that original sin involves an integral moral deprivation which affects man not alone in the essence of his soul but even in the faculties proper to his humanity, and in the appetites necessarily presupposed to his intelligent humanity. So the Immaculate Conception must include, on its formal side, the complete moral rectification of Mary. In addition to habitual grace then, it involves especially the theological virtues. For these are the qualities of soul whereby man in a way both vital and effective is actually united to God. Among them charity in Mary's spotless conception must hold preeminence. As the will's destitution of order to God is the proper sign and measure of original sin, so the charity which directs Mary to God must be the most perfect sign and measure of her Immaculate Conception. But the supernatural intellectual and moral virtues can not be excluded from Mary's original grace; for the former are necessary to the perfection especially of faith; and the latter are absolutely requisite to remove from the lower appetites impediments to the God-life.

Most surely the Immaculate Conception includes also the Gifts of the Holy Ghost. For this privilege was given with a view to Our Lady's maternity of God's own Son. In the sanctification of Mary—indeed in the whole mystery of Mary—it is her motherhood of God that is the norm, the principle, the hidden source of all else.[9] But that motherhood came to Mary by the overshadowing power of the Holy Spirit: for only by the power that is omnipotence could a woman conceive, and God be born. Thus the whole point of the Immaculate Conception was that from the beginning she who had been eternally chosen the spouse of the Spirit should be in all things subject to His sovereign influence. And it is only by the Gifts of the Holy Ghost that Mary's mind and heart could have been rendered ecstatically eager to surrender her life and destiny to the divine Love; for the function of those gifts in any soul is to render that soul always and habitually quick

[8] *Ibid.*, I-II, q. 110, a. 2.

[9] Cf. the encyclical *Fulgens corona.*

to be carried on the wings of a wisdom and a power that is the Spirit of God.[10]

Second, we can reach this same conclusion, viz. that the Immaculate Conception is formally constituted by grace, from a more positive analysis of the terms involved.

By the Immaculate Conception the Church understands some reality, found at the first instant of her life in the Virgin Mary, by reason of which the person who is Mary was immaculate or sinless at that first instant. That original sinlessness was a reality of the supernatural order; therefore whatever formally constituted it must itself have been some real supernatural thing intrinsic to Mary—intrinsic to her because it rendered that person in her own inner reality, immaculate.

Because habitual grace is a real, supernatural quality intrinsic to the one receiving it the notion of grace answers the question, "What is Mary's Immaculate Conception in itself?"—a question which the formal constitutive of this privilege *must* answer. On the contrary the notion of preservation answers a question of *fact*—Mary *was* immune from original sin—but not the question as to what was the nature of that preservation as it was found in Mary herself. It answers the question *an sit;* but not *quid sit.* For *preservation* can designate either (a) the act of one who preserves, or (b) the reference of her who is preserved to the evil from which she has been safeguarded. If taken in the first sense Our Lady's preservation from sin designates the *activity of God* which is formally in God and not in Mary; whereas the Immaculate Conception is really in her and predicated of her. If taken in the second sense, Our Lady's preservation from sin designates a *factual relationship,* that is Mary's immunity to the sin she should have incurred but did not in fact inherit. But the nature of that immunity, and even its formal supernaturality, is left quite undisclosed by the notion of preservation so designating; and this is true because it names nothing within Mary but only Mary herself in relationship to something extrinsic to her, that is to original sin.

Therefore the formal nature of Mary's Immaculate Conception is constituted by habitual grace and actually includes the accompanying supernatural virtues and Gifts of the Holy Ghost.

[10] *Sum. theol.,* I-II, q. 68.

That, however, something more than the notion of grace is requisite to define the Immaculate Conception is clear from the fact that many persons other than Mary have habitual grace, yet of them we cannot predicate an immaculate conception. If to grace we add the notion of preservation, that is a safeguarding from a guilt that should have been incurred, then we have what we want: a complete formal description of Mary's singular privilege.

But this means that the Immaculate Conception on its formal side is constituted *substantially* by grace (and the virtues and gifts of the Holy Ghost) and only *modally* by preservation. For a mode is some formal reality as related (transcendentally) to a causal factor extrinsic to itself. The relationship, however, is not an essential element; it does not alter the nature or definition of the thing so modified. Thus grace, for example, has innumerable modes. In relation to its efficient cause it is said to be grace of God or Christian grace according as it flows from God immediately or through the instrumentality of the humanity of Christ. In relation to its subject or material cause it is said to be *elevans,* or *sanans* or (in Our Lady) *praeservans,* according as the disposition it regards in its subject is need of exaltation to the supernatural order (*gratia elevans*) or need of deliverance from moral infirmity actually contracted (*gratia sanans*) or immunity against the sin of nature (*gratia praeservans*). In all these cases the reality is the same (grace) but the reference (mode) is different; so creaturely sanctity is always definable in the same terms, though its modalities are diverse.

In the case of Our Lady therefore the notion of preservation denotes a mode of grace found uniquely in her sanctification: so it tells us *that* she was without sin, and *in what way* she was without sin (by way of immunity at the first instant of her life) but not the constitutive of her sinlessness.

The mode of preservation from sin presupposes that formality which made Mary free from sin (her grace) as many others are free from sin; but it also indicates in Mary's grace a reference which is altogether singular, namely that her grace totally delivered her from any actual stain of the sin of nature.

Therefore the formal nature of the Immaculate Conception is sanctifying grace as preserving Mary from the stain of original sin; the first element is substantive, the latter modal: for the

former answers the question, "What in Our Lady made her conception to be sinless?" whereas the latter answers only the question, "In what way was she sinless?" The answer to the latter presupposes and modifies the answer to the former.

We have then that the substance, so to say, of Mary's Immaculate Conception is sanctifying grace in the essence of her soul, together with her virtues and gifts. Since this is true, the possibility at once opens up of a vital link between this singular privilege of the Virgin Mother of God and us, as members of the Mystical Body of her Son. For if the Immaculate Conception is divine grace and divine love in the soul of Our Lady then it is not something merely of the distant past. This miracle of sanctity, this masterpiece of creaturely holiness which is the Immaculate Conception was not a thing of just an instant. It was created by God not to pass immediately into nothingness, but to endure forever. For we know that sanctity or grace can be expelled from a soul only by sin; and we know too that throughout her earthly life Mary remained utterly free from sin. She did increase daily, hourly in holiness; but growth in grace or growth in virtue does not mean a substantially new grace or new virtue but rather the intensification of what is already there. It is substantially the same habit made yet more perfect.

So it is with our blessed Mother. The grace of God, the love of God infused into her soul at the first instant of her human life was never lost, or destroyed, or diminished: it simply went on increasing always, intensifying until that moment when at last God's miracle of sanctity pierced the heavens and Mary looked upon her God.

Now, forever more, the Immaculate Conception is in heaven. Heaven does not destroy the grace in which the saints of God die. If here on earth grace be needed to know and love God so imperfectly as we do know Him, can grace be less required for the perfect vision of heaven? The grace and love with which one dies go on eternally. So the virtue of charity which God bestowed upon Our Lady in her Immaculate Conception, that identical love burns now in Mary's heart. It is hers, always. It shall go on into the endless reaches of God's everlastingness. So Our Lady said at Lourdes in truth and accuracy, "I am the Immaculate Conception." For divine achievement does not wither away. What

God in the beginning of Mary's life made her to be, that she remains, forever.

It is this enduring vitality of the Immaculate Conception throughout Mary's life on earth, and throughout her unending life in heaven which concerns us now. We must seek to discern any reference that it may have to the Church of God in general and also to the individual persons who are members of that Church.

2. The Nature of the Church[11]

By the Church is meant here the Mystical Body of Christ; that is, the body of the baptized faithful living in Apostolic unity which body is, through the merit and instrumentality of Christ, enlivened by the Holy Ghost unto the glory of God and of Christ the Redeemer.

This definition taken substantially from the words of Pope Pius XII in his Encyclical *Mystici Corporis* seems to account for all four causes of the Church. Her *body* consists of those "who have been baptized and profess the truth faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults." The soul of the Church is God Himself, by attribution the Holy Spirit. "If we examine closely this divine principle of life and person . . . in so far as it constitutes the very source of every gift and created grace we easily perceive that it is nothing else than the Holy Spirit, the Paraclete . . . let it suffice to say that as Christ is the Head of the Church, so is the Holy Spirit her soul."

The efficient instrumental cause and the meritorious cause of the Church is Christ particularly in His passion and death. "The Church which was already conceived, came forth from the side of the second Adam in His sleep on the Cross . . . it was through His blood that the Church was enriched with the fullest communication of the Holy Spirit. . . . Both the juridical mission of the Church and the power to teach, govern, and administer the Sacraments derive their supernatural efficiency . . . from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of . . . divine graces."

[11] Cf. the encyclical *Mystici corporis.* All citations in this section on the nature of the Church are from this document.

Lastly, the final cause of the Church is "the continual sanctifying of the members of the Body for the glory of God and the Lamb that was slain."

3. The Nature of Motherhood

Third, we must recall briefly the nature and functions of motherhood, in the natural order. For in general it is only by analogy with the order of nature, evident and already known to us, that we understand the supernatural order; therefore, in particular we shall understand Mary's supernatural, spiritual, and analogous motherhood of the Church only by way of similarity to natural and bodily maternity.

In human generation a mother is the womanly co-principle of the communication of new life. Her maternal activity involves both efficient and exemplary causality. It involves the latter because "generation is essentially assimilative . . . because [it] is an action which propagates the nature, and so produces [something] to the image and likeness of the one generating, as being expressive of the generator. . . ."[12] Even more fundamentally, motherhood involves *efficient* causality, because parents are precisely the begettors of their offspring: and the generator is that principle which from its own fulness of being effectively makes to be another like unto itself. Among creatures this can be only by way of efficient causality.[13]

Two limitations of the efficient causality of a mother are to be noted. The mother alone is, in the communication of higher forms of life, merely a co-principle, and insufficient to communicate life.

The second limitation is not a limitation of maternity as such but a limitation of the noblest of all natural maternity, namely ***human*** parenthood. Yet since that which is most perfect in nature comes nearest to exemplifying that which pertains to the supernatural we might reasonably expect limitations on human maternity to apply to Mary's spiritual maternity. The point is, then, that the human parent does not effectively produce the soul of its offspring, not even according to instrumental causality, but effectively produces only a disposition in, or organization of the body,

[12] John of St. Thomas, *Cursus philosophicus,* pars. 3, q. 1, a. 2.

[13] Aristotle defined efficient causality in terms of motion. Cf. *Phys.* II, 3.

which disposition is exigitive of God's creation and infusion of the intellectual soul. The reason for this limitation is the dignity of the soul tself. As entirely spiritual and capable of subsistence even independently of matter it must be produced independently of matter by way of creation; and creation belongs to God alone in such wise that any creative co-operation, even instrumental, is impossible.[14]

Lastly, motherhood is not a simple office or activity, but rather complex. Presuming that preliminary activity which is the formation of matter apt for the reception of new life it consists most properly in (1) conceiving and (2) bringing forth new life; and (3) the subsequent activity of nourishing and helping bring to perfection the life already constituted. In human motherhood this implies working for the perfection of the offspring physically, intellectually, and morally. In summary, therefore, motherhood as an office or function involves certain determined womanly activities, of the order of efficient and final causality, ordained to and specified by the transmitting and perfecting of new life like unto the life of the maternal principle.

To say then that Our Lady is, through her Immaculate Conception, the Mother of the Mystical Body of Christ means that Mary through the supernatural grace, virtues and gifts of the Holy Ghost which were bestowed upon her at the first instant of her human life is a womanly associate of God in the animation of the body of the faithful by the Spirit of God (i.e. in transmitting divine life to the members of the Church corporately and individually) and in perfecting that life within them, so that the Church's life mirrors Mary's own spiritual life.

We are now in a position to determine whether and how this is a fact.

(To be continued)

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[14] *Sum. theol.*, I, q. 45, a. 5.

CO-OPERATION OF CATHOLICS IN NON-CATHOLIC RELIGIOUS ACTIVITIES

PART I

Moral problems concerned with the association of Catholics with non-Catholics frequently arise in the United States, as must occur in any land where the proportion of the citizens deprived of actual membership in the one true Church of Jesus Christ is very great. Most of the relations of American Catholics with their non-Catholic fellow citizens are of a business or social nature, and, generally speaking, these offer no special theological difficulty. In stores and factories, in schools and libraries, in trains and buses, in restaurants and hotels, in political and social gatherings, our Catholic people meet men and women of other religious beliefs, converse with them, do business with them, and treat them as friends and neighbors. On the whole, these associations are pleasant and amicable. Certainly, as far as Catholics are concerned, they should be such, for the Catholic religion teaches us that we must practice Christian charity to all human beings, whatever may be their religious beliefs.

Hence, the fact that the corner grocer is a Methodist should not deter Catholics from purchasing sugar and flour from him. If a Catholic girl is offered a position as secretary to the Baptist bank president, she need not refuse to accept on the ground that he is not a member of the true Church. If a Jew is sick, his Catholic neighbor should not hesitate to visit him, but on the contrary should realize that he has an opportunity to practice one of the deeds of mercy which Christ expects of his followers.[1] And Catholics should be fully aware that in our land we willingly accept and practice the principle that equal civil rights are to be given to all citizens, whatever may be their particular religious affiliation.

Catholics were not always allowed this full freedom of association with non-Catholics. In the Middle Ages, the social and business relationships of Catholics with heretics were greatly restricted, since all heretics were considered to be under the gravest form of excommunication, which banned them from mingling with the

[1] *Matt.* 25:36.

members of the household of the faith even in the affairs of daily life.[2] No apology is needed for this attitude of the Church in view of the circumstances of the times, for it was recognized that most heretics were fanatical in their desire to win Catholics to their cause, and the Church in her motherly concern for the souls of her children quite reasonably took this measure to protect them from the loss of the precious gift of the Catholic faith. Speaking of the association of Catholics with unbaptized infidels, St. Thomas distinguishes those Catholics who are strong in the faith and may associate with unbelievers because they may thus convert them, and those who are weak or ignorant and consequently should be forbidden familiarity with infidels.[3]

In 1418, Pope Martin V issued a more lenient set of rules concerning association with heretics, distinguishing between the *vitandi* and the *tolerati*.[4] Most heretics belonged to this latter class. The Code has gone still further, and does not prohibit association in non-religious matters with any non-Catholics or excommunicated persons except one who has been excommunicated as a *vitandus;* and a Catholic is excused even from this prohibition for a reasonable cause, as are also the members of the family, servants and subjects of the *vitandus*.[5]

This does not mean that Catholics may regard it as perfectly unobjectionable to associate with non-Catholics as frequently and as intimately as with Catholics. Undoubtedly, frequent and unnecessary association with those who are not of the household of the faith may tend to foster a spirit of indifferentism, especially if the non-Catholics are accustomed to argue in favor of their particular religious tenets or to maintain the notion that it makes little difference what religion a person professes. It also is likely to promote mixed marriages. Hence, Catholics (especially our young folk) should be urged to give preference to good Catholics in choosing their intimate friends and associates.

However, the chief problems connected with the association of Catholics with persons of other religions center about *religious* communication and co-operation. These two terms are not synony-

[2] Cf. J. Bancroft, *Communication in Religious worship with non-Catholics* (Washington, D. C.: The Catholic University of America Press, 1943), p. 28.

[3] *Sum. theol.*, II-II, q. 10, a. 9.

[4] *Fontes juris canonici*, I, n. 45.

[5] *Can.* 2267.

mous, as used in theology. Communication *in sacris* signifies participation in public (official) non-Catholic religious rites. This is *active* when it involves a real participation in the functions, such as the reception of the sacraments, singing or organ-playing, joining in the prayers, etc. It is *passive* when it consists of one's mere presence at the service without any active participation. The rules for religious communication are thus expressed in the Code of Canon Law:

1. It is never lawful for the faithful to assist actively in any way or to take part in the religious rites of non-Catholics.

2. Passive, or merely material presence can be tolerated, by reason of civil duty or honor, for a grave reason, to be approved by the Bishop in case of doubt, at the funerals, marriages and similar solemnities of non-Catholics, provided there is no danger of perversion and scandal.[6]

However, the purpose of the series of articles now beginning is to consider problems of *co-operation,* rather than *communication,* on the part of Catholics in the religious activities of non-Catholics. Co-operation has a wider scope than communication. There are many ways of co-operation in religious matters without being present at religious functions. Decisions of the Holy See have given directions regarding many of the problems of co-operation in non-Catholic religious activities; but many others are left to the judgment of theologians and canonists. In the United States such problems are numerous at the present day; hence, it is my purpose to discuss a number of such problems, in the hope that this discussion may be helpful to our priests, so often confronted with questions of this nature. I shall be grateful if my brother-priests who read these articles and have encountered some unusual cases pertinent to this type of co-operation will send them to me for inclusion in this series.

CO-OPERATION IN GENERAL

Co-operation, in general, as theologians use the term, signifies the concurrence of a person in the sinful deed of another.[7] Strictly

[6] *Can.* 1258.

[7] In its full and proper sense, "co-operation" includes also participation in another's good deeds. But since most moral problems in co-operation are concerned with evil deeds, theologians generally restrict the use of the term to such cases, usually treating the topic in connection with the virtue of charity.

speaking, co-operation indicates a secondary or subordinate participation in the sinful act. It supposes that the principal agent takes the initiative in the performance of the sinful deed, and the co-operator merely assists him or makes it easier for him to act. Sometimes, however, there is a departure from this sense, as when the *mandans* is classified as a co-operator in sins of injustice.[8]

Co-operation can be either physical or moral. Physical co-operation embraces actions of a physical nature in or toward the other's sin, such as helping a robber loot a store, or selling a contraceptive. Moral co-operation consists in encouragement, request, recommendation, etc., by which the principal agent is helped toward the performance of the sinful deed. Thus, a man who asks a doctor to perform an abortion on his wife is a moral co-operator.

It should be emphasized that in designating public non-Catholic religious rites as sinful, we do not base our argument ultimately on the claim that they necessarily include or imply *false* doctrine. Usually this is the case; but it can happen that all the doctrines expressed or implied in a non-Catholic function are perfectly true (for example, in a Mass celebrated by a schismatic priest). Yet, even in that event, the religious function is unlawful, because it is contrary to the order of things established by the Son of God. In the words of Father Bancroft: "Even though a form of cult exercised by a non-Catholic religious body contains nothing false, it is not a legitimate act of religion, because that body has no authority to prescribe and to practice religious acts, as a body existing against the order of things established by Christ."[9] In other words, Christ deputed only His Church to prescribe and to practice acts of public religious worship, so that public cult unauthorized by the Church is contrary to the will of God.

Co-operation can be either positive or negative, the former consisting in some action, the latter in the omission of an act which one is obliged to perform to prevent another's sin. Thus, a Catholic parent who would suggest to his son that he attend an immoral show would be guilty of positive co-operation, while one who would not use his parental authority to forbid his son such attendance, when

[8] Cf. Merkelbach, *Summa theologiae moralis* (Paris, 1938), II, n. 311.
[9] Bancroft, *op. cit.*, p. 14.

the boy is planning to attend, would be guilty of negative co-operation.

Co-operation can be either formal or material. Formal co-operation consists in a real participation in the other's sin, or at least in the evil will of the principal agent.[10] Thus, a doctor would be a formal co-operator in the sin of abortion if he physically aided another doctor in the performance of a sinful operation of this nature. He would also be a formal co-operator if he recommended an operation of this kind to another doctor, or even if he merely assisted at a therapeutic abortion, giving the anaesthetic, but approving the procedure. As is evident, formal co-operation is entirely forbidden, for by its very nature it is a participation in a sinful deed, or at least involves the will that something contrary to God's law be done.[11]

Material co-operation is given when a person performs an action that in itself is morally good or indifferent, though in the circumstances it provides the principal agent with the means of committing sin, or makes it easier for him to sin, presuming the co-operator does not will the sin of the principal agent. This may be either proximate or remote, the distinguishing factor between these two being, not the element of time or of place, but rather the degree of influence and aid rendered by the co-operator. Thus, the publisher of an obscene book is a more proximate co-operator toward the sin of those who will derive sinful pleasure from the book than the clerk who sells the book to a customer.

[10] I am following the classification of Aertnys-Damen (*Theologia moralis*, I, n. 398) who distinguish formal co-operation into co-operation *ex parte fine operis* and *ex parte finis operantis tantum*. The former consists in an action which by its nature is directed toward participation in the sin of the principal agent; the latter consists in an action which in itself is morally indifferent but is intended by the agent to help the principal agent to commit sin, or at least to sin more easily.

[11] In certain circumstances a person may suggest to another the performance of a sinful deed—namely, when this is the only means of preventing him from committing a more serious sin. But this is not reckoned as formal co-operation, since what is actually suggested is the lessening of the planned sin. Again, a person may take an active part in a theft if his life is at stake (the bank clerk threatened with death if he does not open the safe), but this is an application of the principle that one in extreme necessity may use another's goods to save his life. Finally, co-operation, even physical, in the violation of a positive *human* law may be permissible at times on the ground that such a law does not bind when it would cause a great hardship.

Material co-operation toward another's sin is *per se* (that is, abstracting from justifying circumstances) illicit, since any action that will contribute toward another's spiritual harm is *per se* forbidden by the law of charity. However, since charity does not bind when one would otherwise have to suffer great inconvenience or loss, material co-operation can *per accidens* become lawful, when a sufficiently serious hardship or loss of some benefit would come to the person called on to co-operate if he refused co-operation.[12] This is an application of the principle of the double effect. It should be noted that in evaluating the good and the bad effect in problems of material co-operation, the comparison is not made between the sin of the principal agent and the benefit accruing to the co-operator through his act of material co-operation. (For the evil contained in a sin outweighs any benefit that a person might receive.) The comparison is rather between the toleration of the other's evil act, or the omission of a deed of charity (which one would perform by refusing to do something that will help the principal agent to commit a sin) and the benefit that the co-operation will bring (at least the avoidance of some inconvenience). Accordingly, even purely natural benefits may be sufficiently desirable to justify material co-operation toward another's sin. For a person is not bound to perform acts of charity, including the attempt to prevent another's sin, when these deeds of charity would entail proportionately grave material loss. In such a case he is justified in tolerating the other's sin. For example, the truck driver who is ordered to transport a consignment of paper to a publishing house that prints obscene books is not bound to risk his job by refusing, even though he will otherwise become a material co-operator toward the publication of literature that will induce some persons to sin.

In judging the proportion between the evil effect of co-operating materially toward another's sin and the benefit the act may entail to the co-operator, many factors must be considered, especially the gravity of the sin and the greatness of the benefit. Thus, material co-operation toward a religious service in honor of a false god (for example, Buddha) would require a much greater benefit to balance it than material co-operation toward the cult of a Protestant sect, in which the true God is worshipped. But even

[12] Cf. Aertnys-Damen, *op. cit.*, n. 399.

in the latter case, there can be differences of gravity in the form of worship. To co-operate toward a religious service in which the minister believes erroneously that he is a priest and can consecrate bread and wine into the body and blood of Christ (for example, by supplying him with hosts) would surely require a much graver justifying reason than co-operation toward a mere preaching service (for example, by selling the clergyman a hymn book). Again, to co-operate materially when there is only a probability that the other will sin can be justified more easily than when it is certain that wrong will be done. Furthermore, as is evident, the greater the number of persons who will be aided to perform some evil deed, the greater must be the benefit to excuse the act of co-operation.

The main factor to be considered, however, is the proximity (in the sense explained above) of the co-operation to the wrongdoing. Merely to drive a good non-Catholic in an automobile to his church where he will participate in the services is remote co-operation, and can be justified by a slight reason, such as the desire of a cab driver to earn a fare, or the laudable wish of a Catholic neighbor to perform an act of courtesy. But to provide a non-Catholic clergyman with the vestments he wishes to use in a ritual function would be very proximate co-operation, justifiable only for a very grave reason.

The fact that the principal agent is in good faith (unaware of the sinfulness of his action) does not justify formal co-operation, at least when the act is contrary to the law of God, as distinct from some human law. Thus, even though all the members of a Protestant congregation are presumably sincere in their worship (and will be rewarded by God for their good will), a Catholic would not be allowed to play the organ. But in judging the permissibility of material co-operation, the subjective attitude of the principal agent may be considered. Thus, the Catholic driving his car to Mass on Sunday could certainly accede to the request of his sincere Protestant neighbor to take him to his Protestant church. But he could not show the same consideration to a renegade Catholic on his way to a non-Catholic church to marry a divorced woman (apart from a most grave reason, such as a threat with a gun!)

Finally, in judging the lawfulness of material co-operation, the danger of scandal must be considered, since this would make it more difficult to justify the act. In a thoroughly Catholic land this

scandal, in the case of material co-operation in non-Catholic religious activities, would consist in providing circumstances that might put some Catholics in grave danger of renouncing their faith. In our country today the chief scandal would seem to be the promotion of the idea that all religions are equally good in the sight of God. Catholics, as well as non-Catholics, are likely to receive this impression if there is too much of a spirit of collaboration toward non-Catholic activities on the part of Catholics.

In proposing a solution of the various problems that I intend to consider, I have tried to judge fairly the many factors involved, so that our Catholic people will not be burdened and restricted in their associations with their fellow citizens of other creeds more than the principles of Catholic theology and the decisions of the Church demand. But I have also tried to bear in mind that Catholics must avoid all compromise in matters of faith. It is a glorious privilege to belong to the one true Church of Jesus Christ, and our people should realize that, if necessary, they must be willing to sacrifice material and social advantages rather than collaborate unlawfully in any activities contrary to the true faith, however sincere may be the non-Catholics who are conducting them.

CO-OPERATION TOWARD THE CONSTRUCTION OF NON-CATHOLIC CHURCHES

A church is not only a place of worship but is also a constant reminder of the religion practiced therein and, in a sense, an inanimate proponent and advocate of this religion. Hence, a non-Catholic church proclaims to the community the conviction of its congregation that their creed, though not in accord with Catholicism, is true and good. Accordingly, any Catholic who aids in the erection of a non-Catholic church is co-operating toward a form of worship that is opposed to the law of God.

Formal co-operation in the purpose intended by non-Catholics in erecting their church would be an intrinsically evil act. For example, if a disgruntled Catholic contributed toward the erection of such an edifice with the express desire to see the influence of the Catholic Church weakened in the town and the influence of a non-Catholic sect increased, the co-operation would be formal *ex parte finis operantis*. If a Catholic, without such a malicious intent, but out of a mistaken notion of brotherhood and liberalism, urged a non-Catholic clergyman to come and preach his doctrines

in the town, the co-operation (moral) would be formal *ex parte finis operis.*

Usually, however, the co-operation of Catholics toward the erection of non-Catholic churches is merely material. Surely, the building of an edifice of wood or stone is, in itself, a morally indifferent act, and Catholics who collaborate are presumed to do so, not for a bad purpose, but to avoid some inconvenience or obtain some good. In solving the concrete problems of this kind, the nature and the proximity of the co-operation are the factors of greatest importance. Thus, the architect and the builder are much more proximate co-operators than the ordinary workmen, and accordingly need a much graver reason to justify them morally in undertaking the work. A reasonable solution of this problem is thus expressed in the recent theological work of Regatillo-Zalba, S.J.:

> It is permitted to workmen to construct churches for heretics, schismatics, Jews and Mohammedans, and also buildings for Masonic and other reprobated societies, for the sake of avoiding an ordinary inconvenience, otherwise to be endured, because the co-operation is remote and not necessary.[13] And in this co-operation scandal is hardly present today because of the lamentable relegation of religion to the internal forum. . . . Architects and contractors, since they are more proximate and more efficacious in co-operation, can undertake the construction of temples of a false religion in which the true God is worshipped, only because of a truly grave inconvenience, provided other similar temples are already in the place.[14]

From this it can be concluded, I believe, that the mason, carpenter, electrician, etc., sent by his employer to work on a Protestant church or Jewish synagogue (or even a Mohammedan mosque) could undertake the work, since the desire of getting his wages would be a sufficiently justifying reason. Of course, if he could just as easily get an assignment in some other construction work, he should take this in preference; but usually this opportunity is not given.

It is different with the architect, builder, etc. Their co-operation is proximate; hence, they need a more serious reason to permit

[13] The meaning is that, if they refuse to perform the work, others will surely perform it.

[14] *Theologia moralis* (Madrid, 1954), I, nn. 982-83. A similar decision was given by the Cardinal Vicar of Rome to the parish priests of that city, in 1878. Cf. Genicot-Salsmans, *Theologia moralis* (Brussels, 1946), I, n. 237.

them to undertake the planning or the construction of a non-Catholic edifice of worship. An example of such a serious reason might be found in the case of the young architect in the employ of a prominent firm, chosen to draw the designs for a Protestant church. If he does a good job, his future success may be assured; if he refuses, he may be excluded from future desirable chances, or even discharged from the firm. Another example would be the contractor who is having a hard time financially and is now offered a lucrative contract for the construction of a Protestant church. But, on the other hand, the well-established architect or builder who would suffer very little, either in finances or in reputation, if he turned down the offer, would not be morally justified in giving his services to the building of a non-Catholic church, which would offer only one of many opportunities to succeed and to prosper. A real-estate agent, requested to obtain land for a non-Catholic church, would be in the same class as the architect and the builder.

It is interesting to note that this solution of Regatillo-Zalba supposes a church in which the *true* God will be worshipped, and in this category the authors generally put the Mohammedan mosque. It is different, however, with a building that is intended for pagan or idolatrous worship, such as a shrine to Buddha. Only for a most grave cause could even the ordinary workman take employment in the construction of such an edifice.[15] A Masonic temple could be put in the same category with a Protestant church in our country, I believe.

The problem of contributions toward the erection of non-Catholic churches frequently faces Catholics in our land. This comes under the heading of material co-operation and is justified only for a grave cause,[16] or at least a just and reasonable cause.[17] As was previously pointed out, one who contributes with the intention of promoting non-Catholic preaching or worship would be a formal co-operator *ex parte finis operantis*. The need of avoiding grave opposition and antagonism from one's non-Catholic neighbors might be a sufficient reason for this act of material co-operation. Hence, the Catholic shopkeeper who would be boycotted as a bigot unless he gave a contribution to the new Protestant church might

[15] Cf. Merkelbach, *op. cit.*, I, n. 764.

[16] *Ibid.*, n. 766.

[17] Cf. Iorio, *Theologia moralis* (Naples, 1946), I, n. 291.

find a justification in this fact,[18] and similarly, in those places where non-Catholics have been very generous in giving to Catholic causes, the need of showing a similar generosity might be a sufficient reason to justify a contribution.[19] It is apposite to remark that it is not advisable for Catholics, either lay or clerical, to seek donations for their churches from non-Catholics since this often furnishes an occasion for similar requests on their part to our people. Moreover, it may be putting a strain on the consciences of non-Catholics to give money to the spread of the Catholic faith, and though this is an erroneous conscience, we should not furnish them with an occasion of formal sin.

What about the sale of a Catholic Church, no longer needed, to a non-Catholic sect? If the building is to be used as a hall or a school, it might be permissible. But if the edifice is to be used as a house of worship, it seems impossible to justify the sale even though considerable financial loss is at stake. In addition to the co-operation involved in such a transaction, it would be gravely scandalous for a building in which Our Lord dwelt in the Blessed Sacrament to be used for a form of worship that represents His teachings erroneously, and even denies explicitly the doctrine of the Real Presence. Similarly, I could not see any justification in the sale of an altar or even an organ for non-Catholic worship. At most it might be permitted to sell to a non-Catholic church appurtenances that have no intimate connection with worship, such as the pews or the furnace or the electric lights, but I would urge that even this be not done.

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[18] Cf. Konings, *Theologia moralis* (Boston, 1874), n. 313. Genicot-Salsmans, *Institutiones theologiae moralis* (Brussels, 1946). These authors merely express their uncertainty and give no positive approval of donations by Catholics toward the erection of non-Catholic churches. Piscetta-Gennaro (*Elementa theologia moralis* [Turin, 1941], II, n. 276) regard such gifts as probably lawful, provided it is evident that they are given only to avoid some grave harm. Iorio (cited below) has the most lenient view that I have seen.

[19] Iorio (*loc. cit.*) admits gratitude and friendship as a sufficient reason for giving such contributions if otherwise considerable inconvenience would arise.

THE DOCTRINAL AUTHORITY OF PAPAL ALLOCUTIONS

The papal allocution is a comparative newcomer among the important vehicles of the Holy Father's ordinary *magisterium.* The first Sovereign Pontiff to employ the allocution extensively for doctrinal purposes was Pope Pius IX. The first allocution cited in Denzinger's *Enchiridion symbolorum* is the *Acerbissimum vobiscum,* delivered by Pope Pius IX in a Secret Consistory on Sept. 27, 1852.[1]

Some indication of the frequency with which Pope Pius IX used allocutions to bring out important doctrinal truths may be gleaned from the fact that there are seventeen of these allocutions among the thirty-two sources from which the teachings of the famous *Syllabus errorum* were derived. The *Acerbissimum vobiscum* was one of these sources. Like the *Acerbissimum,* all of the other allocutions used in drawing up the *Syllabus* were delivered by the Holy Father in Secret Consistories.[2]

Like Pope Pius IX, the present Holy Father has used the consistorial allocution as an important instrument of his ordinary *magisterium.* To point to only two examples, during the course of the Marian Year of 1954 he issued doctrinal decisions of outstanding moment in the consistorial allocutions *Si diligis* and *Magnificate Dominum.*[3] Pope Pius XII, however, has also made doctrinal statements of great importance in allocutions delivered to private groups, that is, to groups other than those which include the hierarchy. Thus, for example, he has set forth some basic points of Catholic teaching about what should be the rela-

[1] *Denz.,* 1640.

[2] The most important of these allocutions was the *Singulari quadam,* delivered on Dec. 9, 1854, the day after the solemn definition of the dogma of the Immaculate Conception, to the Cardinals and Bishops gathered in Rome for the definition.

[3] The Latin text and the English translation of the *Si diligis* are printed in *The American Ecclesiastical Review,* CXXXI, 2 (Aug., 1954), 127-37. The English translation of the *Magnificate Dominum* is carried in *AER,* CXXXII, 1 (Jan., 1955), 52-63. For a brief commentary on the *Si diligis,* cf. Fenton, "The Papal Allocution *Si diligis*," *AER,* CXXXI, 3 (Sept., 1954), 186-98.

tions between the Church and the state in two allocutions, the *Ci riesce,*[4] delivered to the National Convention of the *Unione dei Giuristi Italiani* on Dec. 6, 1953, and the *Vous avez voulu,*[5] spoken on Sept. 7, 1955, to the tenth annual Convention of the Historical Sciences.

Despite the fact that there is nothing like an adequate treatment of the papal allocutions in existing theological literature, every priest, and particularly every professor of sacred theology, should know whether and under what circumstances these allocutions addressed by the Sovereign Pontiffs to private groups are to be regarded as authoritative, as actual expressions of the Roman Pontiff's ordinary *magisterium.* And, especially because of the tendency towards an unhealthy minimism current in this country and elsewhere in the world today, they should also know how doctrine is to be set forth in the allocutions and the other vehicles of the Holy Father's ordinary *magisterium* if it is to be accepted as authoritative. The present brief paper will attempt to consider and to answer these questions.

The first question to be considered is this: Can a speech addressed by the Roman Pontiff to a private group, a group which cannot in any sense be taken as representing either the Roman Church or the universal Church, contain doctrinal teaching authoritative for the universal Church?

The clear and unequivocal answer to this question is contained in the Holy Father's encyclical letter *Humani generis,* issued Aug. 12, 1950. According to this document: "if, in their *Acta,* the Supreme Pontiffs take care to render a decision on a point that has hitherto been controverted, it is obvious to all that this point, according to the mind and will of these same Pontiffs, can no longer be regarded as a question theologians may freely debate among themselves."[6]

[4] The English translation of the *Ci riesce* was printed in *AER,* CXXX, 2 (Feb., 1954), 129-38. The same issue of *AER* carries a brief commentary on this allocution. Cf. Fenton, "The Teachings of the *Ci riesce,*" *ibid.,* 114-23.

[5] The English translation of the allocution *Vous avez voulu* is printed in *AER,* CXXXIII, 5 (Nov., 1955), 340-51. A commentary on one section of this allocution is carried in the same issue. Cf. Fenton, "The Holy Father's Statement on Relations between the Church and the State," *ibid.,* 323-31.

[6] *Denz.,* 3013; *AER,* CXXIII, 5 (Nov., 1950), 389.

Thus, in the teaching of the *Humani generis,* any doctrinal decision made by the Pope and included in his *Acta* are authoritative. Now many of the allocutions made by the Sovereign Pontiff to private groups are included in the *Acta* of the Sovereign Pontiff himself, as a section of the *Acta apostolicae sedis.* Hence, any doctrinal decision made in one of these allocutions that is published in the Holy Father's *Acta,* is authoritative and binding on all the members of the universal Church.

There is, according to the words of the *Humani generis,* an authoritative doctrinal decision whenever the Roman Pontiffs, in their *Acta, "de re hactenus controversa data opera sententiam ferunt."* When this condition is fulfilled, even in an allocution originally delivered to a private group, but subsequently published as a part of the Holy Father's *Acta,* an authoritative doctrinal judgment has been proposed to the universal Church. All of those within the Church are obliged, under penalty of serious sin, to accept this decision.

Occasionally we encounter some utterly misleading comment on the meaning of the expression *"data opera"* in this section of the text of the *Humani generis.* In the excellent *Harper's Latin Dictionary* the expression *"operam dare"* is explained as meaning "to bestow care or pains on, to give attention to" something. It should be quite clear that this does not add any new note to a pontifical doctrinal judgment or decision. According to the terms of the tremendous responsibility he has received from Our Lord Himself, the Sovereign Pontiff is definitely expected to give special and outstanding attention to any doctrinal decision he gives at any time and in any way, when he speaks as Pope and uses either his solemn or his ordinary *magisterium.* Hence, there is and there can be no such thing as a decision in the field of Catholic doctrine, given by the Pope acting in his public capacity, precisely as the pastor and the teacher of all Christians, which is not set down *"data opera."*

There is an authoritative papal statement, according to the text of the *Humani generis,* whenever the Sovereign Pontiff takes the trouble to issue a decision on a point which has hitherto been controverted, and inserts that decision in his own *Acta.* Basically, such a decision is made in one of two ways. When there is a real controversy, two contradictory and hence mutually exclusive resolu-

tions of an individual question are being urged, one by one group, another by that group's opponents. The Roman Pontiff issues an authoritative decision in that controversy in a positive way when he accepts and presents one of these opposing solutions as *doctrina catholica,* or, in some cases, as *de fide* or as *doctrina certa.* There is a negative pontifical judgment when the Sovereign Pontiff repudiates one of the two opposing theses as teaching which it is sinful or rash to hold, or, in the case of an infallible definition, as heretical or as erroneous.

Now the questions may arise: is there any particular form which the Roman Pontiff is obliged to follow in setting forth a doctrinal decision in either the positive or the negative manner? Does the Pope have to state specifically and explicitly that he intends to issue a doctrinal decision on this particular point? Is it at all necessary that he should refer explicitly to the fact that there has hitherto been a debate among theologians on the question he is going to decide?

There is certainly nothing in the divinely established constitutional law of the Catholic Church which would in any way justify an affirmative response to any of these inquiries. The Holy Father's doctrinal authority stems from the tremendous responsibility Our Lord laid upon him in St. Peter, whose successor he is. Our Lord charged the Prince of the Apostles, and through him, all of his successors until the end of time, with the commission of feeding, of acting as a shepherd for, of taking care of, His lambs and His sheep.[7] Included in that responsibility was the obligation, and, of course, the power, to confirm the faith of his fellow Christians.

> And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.
>
> But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.[8]

St. Peter had, and has in his successor, the duty and the power to confirm his brethren in their faith, to take care of their doctrinal needs. Included in his responsibility is an obvious obligation to select and to employ the means he judges most effective

[7] Cf. *John,* 21: 15-19.

[8] *Luke, 22*: 31 f.

and apt for the accomplishment of the end God has commissioned him to attain. And in this era, when the printed word possesses a manifest primacy in the field of the dissemination of ideas, the Sovereign Pontiffs have chosen to bring their authoritative teaching, the doctrine in which they accomplish the work of instruction God has commanded them to do, to the people of Christ through the medium of the printed word in their own published *Acta.*

The *Humani generis* reminds us that the doctrinal decisions set forth in the Holy Father's *Acta* manifestly are authoritative "according to the mind and will" of the Pontiffs who have issued these decisions. Thus, wherever there is a doctrinal judgment expressed in the *Acta* of a Sovereign Pontiff, it is clear that the Pontiff understands that decision to be authoritative and wills that it be so.

Now when the Pope, in his *Acta,* sets forth as a part of Catholic doctrine or as a genuine teaching of the Catholic Church some thesis which has hitherto been opposed, even legitimately, in the schools of sacred theology, he is manifestly making a doctrinal decision. This certainly holds true even when, in making his statement, the Pope does not explicitly assert that he is issuing a doctrinal judgment and, of course, even when he does not refer to the existence of a controversy or debate on the subject among theologians up until the time of his own pronouncement. All that is necessary is that this teaching, hitherto opposed in the theological schools, be now set forth as the teaching of the Sovereign Pontiff, or as *doctrina catholica.*

Private theologians have no right whatsoever to establish what they believe to be the conditions under which the teaching presented in the *Acta* of the Roman Pontiff may be accepted as authoritative. This is, on the contrary, the duty and the prerogative of the Roman Pontiff himself. The present Holy Father has exercised that right and has done his duty in stating clearly that any doctrinal decision which the Bishop of Rome has taken the trouble to make and to insert into his *Acta* is to be received as genuinely authoritative.

In line with the teaching of the *Humani generis,* then, it seems unquestionably clear that any doctrinal decision expressed by the Sovereign Pontiff in the course of an allocution delivered to a

private group is to be accepted as authoritative when and if that allocution is published by the Sovereign Pontiff as a part of his own *Acta*. Now we must consider this final question: What obligation is incumbent upon a Catholic by reason of an authoritative doctrinal decision made by the Sovereign Pontiff and communicated to the universal Church in this manner?

The text of the *Humani generis* itself supplies us with a minimum answer. This is found in the sentence we have already quoted: "And if, in their *Acta,* the Supreme Pontiffs take care to render a decision on a point that has hitherto been controverted, it is obvious to all that this point, according to the mind and will of these same Pontiffs, can no longer be regarded as a question theologians may freely debate among themselves."

Theologians legitimately discuss and dispute among themselves doctrinal questions which the authoritative *magisterium* of the Catholic Church has not as yet resolved. Once that *magisterium* has expressed a decision and communicated that decision to the Church universal, the first and the most obvious result of its declaration must be the cessation of debate on the point it has decided. A man definitely is not acting and could not act as a theologian, as a teacher of Catholic truth, by disputing against a decision made by the competent doctrinal authority of the Mystical Body of Christ on earth.

Thus, according to the clear teaching of the *Humani generis,* it is morally wrong for any individual subject to the Roman Pontiff to defend a thesis contradicting a teaching which the Pope, in his *Acta,* has set forth as a part of Catholic doctrine. It is, in other words, wrong to attack a teaching which, in a genuine doctrinal decision, the Sovereign Pontiff has taught officially as the visible head of the universal Church. This holds true always and everywhere, even in those cases in which the Pope, in making his decision, did not exercise the plenitude of his apostolic teaching power by making an infallible doctrinal definition.

The *Humani generis* must not be taken to imply that a Catholic theologian has completed his obligation with respect to an authoritative doctrinal decision made by the Holy Father and presented in his published *Acta* when he has merely refrained from arguing or debating against it. The *Humani generis* reminded its readers that "this sacred *magisterium* ought to be the immediate and uni-

versal norm of truth for any theologian in matters of faith and morals."[9] Furthermore, it insisted that the faithful are obligated to shun errors which more or less approach heresy, and "to follow the constitutions and decrees by which evil opinions of this sort have been proscribed and forbidden by the Holy See."[10] In other words, the *Humani generis* claimed the same internal assent for declarations of the *magisterium* on matters of faith and morals which previous documents of the Holy See had stressed.

We may well ask why the *Humani generis* went to the trouble of mentioning something as fundamental and rudimentary as the duty of abstaining from further debate on a point where the Roman Pontiff has already issued a doctrinal decision, and has communicated that decision to the Church universal by publishing it in his *Acta*. The reason is to be found in the context of the encyclical itself. The Holy Father has told us something of the existing situation which called for the issuance of the *Humani generis*. This information is contained in the text of that document. The following two sentences show us the sort of condition the *Humani generis* was written to meet and to remedy:

> And although this sacred *magisterium* ought to be the immediate and universal norm of truth on matters of faith and morals for any theologian, as the agency to which Christ the Lord has entrusted the entire deposit of faith—that is, the Sacred Scriptures and divine Tradition—to be guarded and defended and explained, still, the duty by which the faithful are obligated also to shun those errors which approach more or less to heresy, and therefore "to follow the constitutions and decrees by which evil opinions of this sort have been proscribed and forbidden by the Holy See," is sometimes ignored as if it did not exist. What is said in encyclical letters of the Roman Pontiffs about the nature and constitution of the Church is habitually and deliberately neglected by some with the idea of giving force to a certain vague notion which they claim to have found in the ancient Fathers, especially the Greeks.[11]

Six years ago, then, Pope Pius XII was faced with a situation in which some of the men who were privileged and obligated to

[9] *Denz.*, 3013; *AER*, CXXIII, 5 (Nov., 1950), 388.

[10] The words are quoted from the Vatican Council's constitution *Dei Filius*, *Denz.*, 1820.

[11] *Denz.*, 3013; *AER*, CXXIII, 5 (Nov., 1950), 388 f.

teach the truths of sacred theology had perverted their position and their influence and had deliberately flouted the teachings of the Holy See about the nature and the constitution of the Catholic Church. And, when he declared that it is wrong to debate a point already decided by the Holy Father after that decision has been published in his *Acta,* he was taking cognizance of and condemning an existent practice. There actually were individuals who were contradicting papal teachings. They were so numerous and influential that they rendered the composition of the *Humani generis* necessary to counteract their activities. These individuals were continuing to propose teachings repudiated by the Sovereign Pontiff in previous pronouncements. The Holy Father, then, was compelled by these circumstances to call for the cessation of debate among theologians on subjects which had already been decided by pontifical decisions published in the *Acta.*

The kind of theological teaching and writing against which the encyclical *Humani generis* was directed was definitely not remarkable for its scientific excellence. It was, as a matter of fact, exceptionally poor from the scientific point of view. The men who were responsible for it showed very clearly that they did not understand the basic nature and purpose of sacred theology. For the true theologian the *magisterium* of the Church remains, as the *Humani generis* says, the immediate and universal norm of truth. And the teaching set forth by Pope Pius IX in his *Tuas libenter* is as true today as it always has been.

> But when we treat of that subjection by which all Catholic students of speculative sciences are obligated in conscience so that they bring new aids to the Church by their writings, the men of this assembly ought to realize that it is not enough for Catholic scholars to receive and venerate the above-mentioned dogmas of the Church, but [they ought also to realize] that they must submit to the doctrinal decisions issued by the Pontifical Congregations and also to those points of doctrine which are held by the common and constant agreement of Catholics as theological truths and conclusions which are so certain that, even though the opinions opposed to them cannot be called heretical, they still deserve some other theological censure.[12]

It is definitely the business of the writer in the field of sacred theology to benefit the Church by what he writes. It is likewise the

[12] *Denz.,* 1684.

duty of the teacher of this science to help the Church by his teaching. The man who uses the shoddy tricks of minimism to oppose or to ignore the doctrinal decisions made by the Sovereign Pontiff and set down in his *Acta* is, in the last analysis, stultifying his position as a theologian.

The man who is privileged to teach the science of sacred theology should never allow himself to lose sight of the fact that he is one of those called in by the apostolic college to aid in a teaching work to which that apostolic college alone has been divinely commissioned. The doctrine which the theologian is expected to teach clearly, accurately, and unequivocally is not some teaching which has been discovered by men, but rather the supernatural revelation of the Triune God. The teacher of or writer in sacred theology is carrying out his task by the orders and under the direction of the apostolic *magisterium* itself. He accomplishes his work successfully only in the measure that he wholeheartedly accepts the doctrinal decisions addressed to the universal Church by the visible head of the Church.

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Answers to Questions

INSTRUCTIONS ON MODESTY IN DRESS

Question: The attitude of priests in regard to preaching and instructing their people on modesty in dress seems to vary considerably. Some denounce the modern styles vehemently, not hesitating to state that those who adopt these types of dress are guilty of grave sin. Others follow a lenient policy, and even declare that we should be broadminded in this matter and not make any protest when our Catholics adopt modern styles. Which attitude, do you think, is the better?

Answer: I believe that a middle course is the more commendable. We must admit that some changes in dress are admissible, so that a garb that would be regarded as immodest a generation ago would not necessarily be forbidden today. This is especially true of sport and beach costumes. Hence, a priest would not be acting prudently if he regarded as the proper norms of decent dress the standards accepted thirty or forty years ago. Nevertheless, it must be admitted that there are many girls and women who dress immodestly, even taking into consideration these changes of styles. Priests who bring this fact to the notice of their people and urge them to avoid any type of dress that might be an occasion of sin to those who see them or associate with them are following the example of the Holy See, which from time to time issues a warning on the subject of dress. This is another example of the fundamental truth that we must ever keep before the minds of our Catholic people—that they may not indiscriminately follow the ways of the world and at the same time convince themselves that they are good Catholics. They cannot serve God and Mammon. And priests should not be deterred from speaking on the obligation to dress modestly by the fact that many of their hearers will not heed their admonition. In this matter—as in respect to contraception, graft, excessive drinking, etc.—we must preach Catholic doc-

trine constantly and without compromise, even though many will not heed our words.

CO-OPERATION OF A DOCTOR

Question: A Catholic woman, civilly married to a divorced man, is found to be sterile. However, her condition can be remedied. She comes to a Catholic doctor, asking to be treated for this ailment, so that she may have children. May the doctor attempt to cure her of the sterility? He would employ only morally lawful means.

Answer: As the case is presented, there is no reason to believe that the relations between the woman and her partner will be rendered more sinful than otherwise if she is cured of sterility. Hence, we cannot say that the doctor, by attempting to remedy the condition, would co-operate toward the sin of adultery.

However, if the treatment is successful the doctor will be a co-operator, material but proximate, toward the conception and birth of illegitimate children. Does this mean co-operation toward sin, so that the doctor would not be justified in giving the treatment unless he had a very grave reason for doing so? I am inclined to reply in the negative. It is true, there are undesirable features about illegitimacy, such as the stigma it brings, the inadequate rearing of the offspring it often entails, etc. But, it seems, these disadvantages in themselves are outweighed by the great good of bringing a child into the world with the opportunity of gaining eternal life. In other words, in the supposition that a sin of illicit intercourse will be committed anyway, it is better *per se* that it should produce offspring than that no child be conceived. It must be emphasized that we are here speaking of a doctor asked to restore *fertility* to a *sterile* woman living in a sinful union, not of a doctor whose services are sought to render such a woman sexually *potent* if she is *impotent.* This latter procedure would be proximate material co-operation toward sin, which would be justified only for a very grave reason.

It should be noted also that a doctor who believes that he might persuade such a woman to abandon her sinful life if he refused treatment or who has reason to hope that the union will soon be terminated if she remains sterile would ordinarily be bound in

charity to tell her that he will not attempt to cure her condition. In such a case he would be a co-operator toward sin if he restored fertility.

MAY A CIVIL MARRIAGE BE PERMITTED?

Question: A young man from a foreign country, who has taken out his first citizenship papers, wishes to return to his native land with his fiancee (who is in this country on a visitor's visa) so that they can be married there with a nuptial Mass in the presence of the families of both parties. Then they intend to return to the United States as their permanent abode. However, the immigration laws would make matters easier and help them to avoid difficulties if they were married in the United States before going abroad. Would they be allowed to have a merely civil ceremony in this country, with the understanding (which they can be trusted to observe) that they will not regard each other as truly husband and wife until they have been married at a church ceremony in their native land?

Answer: We cannot say that a civil ceremony of marriage for Catholics, preceding the ecclesiastical ceremony, is intrinsically wrong, since the Church tolerates it in countries where the civil law requires it. However, it is very evident in such places that the only reason for such toleration is the fact that otherwise the marriages of Catholics would not be recognized as valid. There is no scandal, for all Catholics realize that the civil ceremony is a mere formality. In our country, where there is no such legislation, it seems impossible to find a justifying reason for a civil ceremony, even when there is sufficient assurance that the couple will not regard each other as husband and wife until they have contracted a true marriage in the form prescribed by the Church. Certainly the reason adduced by the young couple in the circumstances described by the questioner would not justify a civil ceremony. If they wish to be married abroad, they will have to put up with the inconveniences imposed by the immigration laws. Or, they can have a simple marriage ceremony here, and then return as truly husband and wife to their native land for the nuptial Mass and blessing. In any event, the scandal and danger of sin that

would result in our country if a couple were permitted to have a civil marriage previous to their true marriage in the Catholic Church would seem to exclude the possibility of allowing such a procedure under any circumstances.

FRANCIS J. CONNELL, C.SS.R.

LEONINE PRAYERS

Question: What is the correct method of reciting the prayers after Low Mass? Do the priest and the people recite all of them together or only part of them? I have observed both methods and I would like to know which is the correct one.

Answer: Fr. Laurence O'Connell (*Book of Ceremonies*) directs that these prayers be recited alternately by the celebrant and people. He adds the following footnote: "The priest should say the prayer, 'Hail Holy Queen,' together with the people, but not the prayer, 'St. Michael the Archangel'."

PRAYERS ADDED TO THE LEONINE PRAYERS

Question: May the Ordinary command his priests to add a particular prayer for a special intention to the Leonine prayers after a Low Mass?

Answer: A Bishop Ordinary may request and command his priests to add a special prayer for a particular purpose in addition to the required prayers.

RUBRICS EFFECTIVE JANUARY 1, 1956

Question: (a) It does not seem clear whether or not we must say or omit the Pater that occurs in Prime, immediately after the "Kyrie eleison, Christe eleison, Kyrie eleison." Please indicate what we should say. (b) Does the new decree change the regulations for the *oratio imperata, pro re gravi?*

Answer: (a) All the commentaries as well as the decree itself instruct us to drop at the beginning and end of the various hours

the Pater, Ave and Credo (where they occurred). Nothing has ever been stated that the Pater within Prime as indicated by our question should be abolished. In all, according to the new regulations, we have omitted from the recitation of the Divine Office 16 Paters, 10 Aves and 3 Credos. (b) The regulations speak of collects *simpliciter imperatae.* They do not speak of *imperatae pro re gravi* or *imperatae pro re gravi etiam in duplicibus I classis.* An *imperata pro re non gravi* or *imperata simpliciter* is not said whenever three collects have been said in the Mass, in addition to a number of other days specified. However, there seems to be nothing about the other classes of *orationes imperatae.* We are under the impression that they must be said even though three orations or collects have already been recited. In fact, we have a recollection of having seen a statement to that effect. It does seem that the mind of the decree is to eliminate the *oratio imperata,* because of the repeated insistence on only three collects and never more than that.

FUNERAL MASS AND HOLY COMMUNION

Question: Is it permitted to distribute Holy Communion during a Requiem Mass, *praesente corpore?*

Answer: We are not familiar with any legislation forbidding such a practice and can see no legitimate objection to such a custom.

SICK CALL PROBLEMS

Question: (a) When a priest goes on a sick call, may he go to the altar in civilian clothes to get the Blessed Sacrament and proceed to administer the sacraments at the home of the sick person or in the hospital still dressed in civilian clothes? (b) May a priest bringing Holy Communion on First Friday and other days to those confined to their homes wear civilian clothes? (c) May the priest place the Blessed Sacrament in the pyx during the Mass which he is celebrating and place the prepared pyx in the tabernacle in readiness for a Communion call which he will make that same morning? (d) When the priest finds out that the sick person cannot receive Holy Communion that day, may he place

the pyx, containing the Blessed Sacrament, in the tabernacle in readiness for a Communion call the next day?

Answer: The custom and practice of the diocese and locality should help solve the problem of dress. In a non-Catholic country such as ours and in our large cities it is not always feasible for a priest to wear cassock and surplice on a sick call. On early morning Communion calls it is quite possible for the priest to wear his cassock in preference to his civilian dress. Certainly, that is to be preferred. We have in mind one large diocese where the Ordinary has insisted on the priests wearing their cassock and surplice when they approach the altar and tabernacle to get the Blessed Sacrement for a Communion call. However, again local and diocesan custom should pretty well determine what to do. To wear cassock and surplice is the ideal.

It is permissible to place the Sacred Particles in the pyx at the Communion of the Mass but only the pyx should be placed in the tabernacle. Too many of our priests place not only the pyx but the leather container, small purificator, corporal, etc., in the tabernacle. The tabernacle is intended for the Blessed Sacrament and the vessels that contain It. If a priest finds that his patient is not able to receive Holy Communion let him return the pyx to the tabernacle and still better remove the Sacred Particle from the pyx and place It in the ciborium. We must, all of us, be on guard on making short cuts in the carrying out of our ceremonies. It is so easy for us to forget who we are, what we are doing and whom we represent. God forbid, that should happen to us in our handling of the Blessed Sacrament.

REQUIEM MASS AND NEW DECREE

Question: If the daily Requiem Mass is sung, is there only one oration?

Answer: The decree gives the following directions: "If daily Masses for the dead are sung, only one collect is said; if they are low Masses, three collects may be said." It does not say that they "must" be said, but we are given the choice of reciting three orations at the daily low Requiem Mass. The last one (when three are recited) will be the *Fidelium.*

WALTER J. SCHMITZ, S.S.

Analecta

On several recent occasions the familiar appeal of Pope Pius XII for world peace has echoed across the world. On Oct. 13, he addressed the Italian Study Center for International Reconciliation, a group organized ten years ago to develop international ties for world relations. On this occasion, the Pontiff appealed to the Catholics of the world to strive for peace through the practice in daily life of the charity of the Gospel. Catholics should lead the way, he said, for the coexistence of nations in truth and charity so that an end will come to the present state of coexistence in fear and in error. When charity reigns in the world, he continued, the natural law can be recognized internationally as the foundation of right and duty and Christ's message of reconciliation between God and man and man with man can be effective. On Nov. 3, the Pope implored a group of military and civilian students of *NATO* to do all in their power to work for a fruitful and durable peace. He reminded them that the defense of a nation is not something merely military. Rather it involves a nation's social and political ideals with the will to live in the international community in a spirit of sincere collaboration. Four days later in an address to ten thousand Italian grenadiers the Pope indicated some hope for world peace. He spoke of the moral right of a nation to defend itself against unjust aggression and he lamented the fact that there is no international machinery to eliminate such aggressions. Then, pointing to the present discouraging state of international affairs in so far as peace is concerned, he expressed the hope that sooner than one might expect, the sun's rays will appear through the world in the triumph of a new Christian spring. The Holy Father offered as one reason for this fond hope the fact that there is evidenced in the world a growing desire of all people to hear the papal counsels on various topics.

Turning from the subject of world peace, His Holiness advised the film industries of their tremendous responsibility before the world. The occasion was an audience granted on Oct. 28 to the Roman Congress of the International Union of Theater Owners and Film Distributors where he discussed the basic elements of

the ideal film. These are: truth, goodness, and beauty. The Pope pointed out that the film must be an instrument of elevation, of education, and of betterment for the spectator. Moreover, he continued, distributors must realize the profound influence that their creations have upon the community. The film's influence, the Pope said, is clearly seen in its impact upon the family, the State, and the Church. Analyzing the concept of the ideal film Pope Pius said that it should depict the nobility and happiness of family life in its joys and sacrifices. It must furthermore strive to restore the sanctity of family life and avoid treatment of this sacred institution in a frivolous manner. The Pope went on to warn the producers that the film industry must likewise keep its sights focussed upon the common good of the State and strive to strengthen loyalty and respect for it. In doing this, however, His Holiness observed that the film must not degenerate into a merely political organ. Even from the point of view of the Church, the Pope saw good in movies. The ideal film should inspire the spectator with understanding, respect, and devotion to the Church and fill him with joy, love, and a holy pride in being a member of it. The Holy Father then pointed to the tremendous spiritual and moral force that films can marshal. They must be freed, therefore, from artistic decadence and, above all, from the complicity of depravity. Bad and evil may be depicted, he said, only in so far as they demonstrate what is right and just with no suggestion of an apology for or glorification of evil. Finally, His Holiness cautioned the group that an undisciplined liberty of the film industry will have a serious influence upon a spiritually decadent tomorrow.

Words of enlightenment and inspiration were given to ten thousand Italian primary school teachers in an audience on Nov. 4. The Pope told them that Catholic education is the protector of culture and true freedom despite the deceptive arguments to the contrary emanating from its opponents. Culture and true liberty are best protected when private and public schools develop in conformity with natural principles according to the legitimate desires of families. It is part of the divine plan, he continued, that the actions of the Church are always in happy accord with the just interests of families and, in the long run, correspond with God's Will for them. It is for the Catholic teacher, the Pope said, to become, along with families and the Church, worthy executors

of these divine designs. His Holiness, therefore, urged teachers to live their faith and illustrate through personal example the Christian truths they are teaching. Regarding knowledge, the Pope stated that they must know how to listen to children and understand their needs and aid their imaginations. To accomplish this end the elementary school teacher has greater need of wisdom than science and of depth rather than breadth of knowledge. His Holiness continued with the thought that the teacher must strive to provide children not only with religious knowledge but above all, with a recognition of religion as the indispensable factor of living. Finally, he urged teachers to individualize their training. To accomplish this the teacher should remember that God created souls one by one and not in a series so that no two children are exactly alike.

Moving into an entirely different field of thought, the Holy Father praised the work of the United Nations Food and Agricultural Organization for its help in feeding the hungry masses of the world. This was on Nov. 12 when he also took the opportunity to remind them that much remained for them to do in their work. Stressing the moral obligations of man to aid the underprivileged, he noted that people favored by nature or the progress of civilization have a collective responsibility to aid the less fortunate man. He called their attention to the universal interests of the Church by reminding them that the Church has had for years a permanent observer enrolled in the organization.

The Christmas address of His Holiness was certainly a matter of genuine worldwide interest and import. He cautioned the world against three grave dangers which menace man today. The first of these dangers is atomic energy. His Holiness observed that this must be controlled if man is not to destroy himself. There exists an obligation for nations, therefore, to work for an agreement: 1) to halt experiments with atomic explosions because these are growing too dangerous; 2) to renounce atomic warfare; and 3) to establish world control of armaments. Statesmen, he continued, must strive with vigilance, justice, generosity, and realism to prevent war. The second danger to man today is the superstition that ever-increasing production can insure security and make depressions impossible. The third evil menacing man is the false philosophy of life which motivates many groups of men. Some

tend to divinize man while others adopt an unreal spirituality without attributing the proper position to Christ and His message. Finally, the Holy Father lamented the fact that many today have a philosophy which leads them to live for today alone, without any concept or pride in the dignity of man nor awe at the grandeur of Almighty God. His Holiness appealed to all Christians to create a social order in harmony with human nature, one based upon the family, on property, on local and professional organization, and finally, on the State. In any reconstruction, he reminded them that anything called progress which is against the divine laws of world order is not progress but rather a path to ruin. The Pope stated that Christ came to lead mankind and, therefore, forgetfulness or negligence of Christ's presence in the world can only lead man astray. Abandonment of prayer, said the Holy Father, is a most revealing symptom of the pretensions to self-sufficiency of which modern man boasts. . . . Modern man needs also to pray, and if he is wise, he is ready to pray for security as well.

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SACRA CONGREGATIO RITUUM

DECRETUM GENERALE

QUO LITURGICUS HEBDOMADAE SANCTAE ORDO INSTAURATUR

MAXIMA REDEMPTIONIS nostrae mysteria, passionis nempe, mortis et resurrectionis Domini nostri Iesu Christi, ab apostolica inde aetate singulari prorsus recordatione celebrare quotannis studuit sancta Mater Ecclesia. Summa in primis eorundem mysteriorum momenta peculiari triduo recolebantur, Christi scilicet "crucifixi, sepulti, suscitati" (S. Augustinus, *Ep.* 55, 14); mox institutionis sanctissimae Eucharistiae solemnis memoria addita fuit; ac demum, dominica quae passionem proxime antecedit, liturgica accessit celebratio triumphalis Domini nostri Regis mes-

sianici ingressus in sanctam civitatem; peculiaris exinde liturgica hebdomada exorta est, quae, ob excellentiam mysteriorum celebratorum, et sancta appellata et amplissimis piissimisque ritibus ditata fuit.

Hi autem ritus iisdem hebdomadae diebus iisdemque dierum horis initio celebrabantur quibus sacrosancta mysteria contigerunt. Institutio itaque sanctissimae Eucharistiae feria quinta, vespere, recolebatur, solemni missa in Cena Domini; feria autem sexta peculiaris actio liturgica de passione et morte Domini horis postmeridianis celebrabatur; denique vespere sabbati sancti solemnis inchoabatur vigilia, quae mane sequenti in gaudio resurrectionis finem habebat.

Media autem aetate, tempus agendae liturgiae his diebus, variis in id concurrentibus causis, ita anticipari coeptum est, ut eadem media aetate ad finem vergente, omnes liturgicae illae solemnitates ad horas usque matutinas antepositae fuerint, profecto non sine detrimento liturgici sensus, nec sine confusione inter evangelicas narrationes et ad eas pertinentes liturgicas repraesentationes. Solemnis praesertim paschalis vigiliae liturgia, a propria nocturna sede avulsa, nativam perspicuitatem ac verborum et symbolorum sensum amisit. Praeterea sabbati sancti dies, praecoci paschali gaudio invasus, propriam indolem perdidit luctuosam memoriae dominicae sepulturae.

Recentiori porro aetate alia denique accessit rerum mutatio eademque sub aspectu pastorali gravissima. Etenim, feria quinta, sexta et sabbatum sanctae hebdomadae per plura saecula inter dies festivos connumerabantur, eo sane consilio, ut cunctus populus christianus, a servilibus operibus expeditus, sacris horum dierum caerimoniis interesse posset; at saeculo decimo septimo currente ipsi Romani Pontifices, ob condiciones vitae socialis prorsus immutatas, dierum festivorum numerum imminuere adacti sunt. Urbanus itaque VIII, Constitutione apostolica "Universa per orbem," diei 24 septembris anni 1642, sacrum quoque hebdomadae sanctae triduum, non amplius inter festivos, sed inter feriales dies recensere coactus est.

Exinde vero fidelium ad sacros hos ritus frequentia necessario decrevit, ea praesertim de causa, quod eorum celebratio iam diu ad horas matutinas anteposita fuerat, quando scilicet scholae, opificia et publica cuiusque generis negotia, ubique terrarum,

diebus feriatis peragi solent et peraguntur. Communis reapse et quasi universalis experientia docet, solemnes gravesque has sacri tridui liturgicas actiones a clericis peragi solere, ecclesiarum aulis saepe quasi desertis.

Quod sane valde est dolendum. Etenim sacrosanctae hebdomadae liturgici ritus, non solum singulari dignitate, sed et peculiari sacramentali vi et efficacia pollent ad christianam vitam alendam, nec aequam obtinere possunt compensationem per pia illa devotionum exercitia, quae extraliturgica appellari solent, quaeque sacro triduo horis postmeridianis absolvuntur.

His de causis viri in re liturgica peritissimi, sacerdotes curam animarum gerentes, et in primis ipsi Excellentissimi Antistites, recentioribus annis enixas ad Sanctam Sedem preces detulerunt, postulantes, ut liturgicae sacri tridui actiones, ad horas, ut olim, postmeridianas revocarentur, eo sane consilio, ut omnes fideles facilius iisdem ritibus interesse possint.

Re autem mature perpensa, Summus Pontifex Pius XII, anno iam 1951 sacrae paschalis vigiliae liturgiam instauravit, ad nutum interim Ordinariorum et ad experimentum peragendam.

Cum porro huiusmodi experimentum optimum universe habuerit successum, prout Ordinarii quamplures Sanctae Sedi retulerunt, cumque iidem Ordinarii petitiones iterare non omiserint, poscentes, ut sicut pro vigilia paschali ita etiam pro aliis sanctae hebdomadae diebus similis fieret liturgica instauratio, sacris functionibus ad horas vespertinas restitutis, attento denique quod missae vespertinae, per Constitutionem apostolicam "Christus Dominus" diei 6 ianuarii anni 1953 praevisae, frequentiore adstante populo ubicumque celebrantur; his omnibus prae oculis habitis, Ss.mus D. N. Pius Papa XII mandavit ut Commissio instaurandae liturgiae, ab eodem Ss.mo Domino constituta, quaestionem hanc de Ordine hebdomadae sanctae instaurando examinaret et conclusionem proponeret. Qua obtenta, eadem Sanctitas Sua decrevit ut, pro rei gravitate, tota quaestio peculiari examini subiceretur Eminentissimorum Patrum Sacrae Rituum Congregationis.

Eminentissimi autem Patres, in Congregatione extraordinaria diei 19 iulii currentis anni, ad aedes Vaticanas coadunati, re mature perpensa, unanimi suffragio Ordinem hebdomadae sanctae instauratum approbandum et praescribendum censuerunt, si Ss.mo Domino placuerit.

Quibus omnibus Ss.mo Domino Nostro ab infrascripto Cardinali Praefesto per singula relatis, Sanctitas Sua ea, quae iidem Eminentissimi Cardinales deliberaverant, approbare dignata est.

Quapropter, de speciali mandato eiusdem Ss.mi D. N. Pii divina Providentia Papae XII, Sacra Rituum Congregatio ea quae sequuntur statuit:

I. INSTAURATUS ORDO HEBDOMADAE SANCTAE PRAESCRIBITUR

1. Qui ritum romanum sequuntur, in posterum servare tenentur Ordinem hebdomadae sanctae instauratum, in editione typica Vaticana descriptum. Qui alios ritus latinos sequuntur, tenentur tantummodo servare tempus celebrationum liturgicarum in novo Ordine statutum.

2. Novus hic Ordo servari debet a die 25 martii, dominica II Passionis seu in palmis, anni 1956.

3. Per totam hebdomadam sanctam nulla admittitur commemoratio, et in missa prohibentur quoque collectae, quolibet titulo imperatae.

II. DE HORA COMPETENTI QUA SACRA LITURGIA HEBDOMADAE SANCTAE CELEBRANDA EST

De officio divino

4. Dominica II Passionis seu in palmis, feria II, III et IV hebdomadae sanctae, officium divinum horis consuetis persolvitur.

5. In triduo sacro, id est: feria V in Cena Domini, feria VI in Passione et Morte Domini, et sabbato sancto, si officium peragatur *in choro,* vel *in communi,* haec serventur:

Matutinum et Laudes non anticipantur de sero, sed dicuntur mane, hora competenti. In ecclesiis tamen cathedralibus, cum feria V in Cena Domini missa chrismatis mane celebretur, Matutinum et Laudes eiusdem feriae V anticipari possunt de sero.

Horae minores dicuntur hora competenti.

Vesperae feria V et VI omittuntur, cum earum locum teneant functiones liturgicae principales horum dierum. Sabbato sancto vero dicuntur post meridiem, hora consueta.

Completorium feria V et VI dicitur post functiones liturgicas vespertinas; sabbato sancto omittitur.

In privata recitatione, his tribus diebus, omnes horae canonicae dici debent, iuxta rubricas.

De missa, vel actione liturgica principali

6. Dominica II Passionis solemnis benedictio et processio ramorum fiunt mane, hora consueta; in choro autem post Tertiam.

7. Feria V in Cena Domini, missa chrismatis celebratur post Tertiam. Missa autem in Cena Domini celebranda est vespere, hora magis opportuna, non autem ante horam quintam post meridiem, nec post horam octavam.

8. Feria VI in Passione et Morte Domini solemnis actio liturgica celebratur horis postmeridianis, et quidem circa horam tertiam; si vero ratio pastoralis id suadeat, licet tardiorem, seligere horam, non autem ultra horam sextam.

9. Solemnis paschalis vigilia celebranda est hora competenti, ea scilicet, quae permittat missam solemnem eiusdem vigiliae incipere circa mediam noctem inter sabbatum sanctum et dominicam Ressurectionis.

Ubi tamen, ponderatis fidelium et locorum condicionibus, de iudicio Ordinarii loci, horam celebrandae vigiliae anticipari conveniat, haec non inchoetur ante diei crepusculum, aut certe non ante solis occasum.

III. DE ABSTINENTIA ET IEIUNIO QUADRAGESIMALI AD MEDIAM NOCTEM SABBATI SANCTI PROTRAHENDIS

10. Abstinentia et ieiunium tempore quadragesimae praescriptum, quod hucusque, iuxta can. 1252 § 4, sabbato sancto cessabat post meridiem, in posterum cessabit media nocte eiusdem sabbati sancti.

Contrariis quibuslibet minime obstantibus.

Die 16 novembris anni 1955.

C. Card. CICOGNANI
S. R. C. Praefectus

L. ✠ S.

✠ A. CARINCI, Archiep. Seleuc.,
S. R. C. a secretis

INSTRUCTIO

DE ORDINE HEBDOMADAE SANCTAE INSTAURATO RITE PERAGENDO

Cum propositum instaurati Ordinis hebdomadae sanctae eo spectet, ut veneranda liturgia horum dierum, horis propriis

simulque opportunis restituta, a fidelibus facilius, devotius ac fructuosius frequentari possit, permagni interest, ut idem salutare propositum ad optatum exitum deducatur.

Propterea huic Sacrae Rituum Congregationi opportunum visum est, generali decreto de instaurato Ordine hebdomadae sanctae *Instructionem* addere, qua et transitus ad novum ordinem facilior reddatur, et fideles ad uberiores fructus ex viva participatione sacrarum caerimoniarum percipiendos securius ducantur.

Omnibus itaque quorum interest huius *Instructionis* cognitio et observantia iniungitur.

I. DE PRAEPARATIONE PASTORALI ET RITUALI

1. Locorum Ordinarii sedulo provideant, ut sacerdotes, praesertim qui curam animarum gerunt, bene sint edocti, non solum de rituali celebratione instaurati Ordinis hebdomadae sanctae, verum etiam de eius liturgico sensu ac pastorali proposito.

Curent praeterea ut etiam fideles, sacro quadragesimali tempore, aptius instruantur ad instauratum hebdomadae sanctae Ordinem rite intelligendum, ita ut in eiusdem celebratione mente ac spiritu devotam sumant partem.

2. Praecipua autem capita instructionis populo christiano tradendae haec sunt:

a) Pro dominica II Passionis, quae "in Palmis" vocatur

Invitentur fideles ut frequentiores ad solemnem processionem palmarum conveniant, Christo Regi publicum testimonium amoris et gratitudinis reddituri.

Moneantur porro fideles ut tempestive, currente sancta hebdomada, ad sacramentum paenitentiae accedant; quae quidem monitio illic praesertim urgenda est, ubi consuetudo invaluit ut fideles vespere sabbati sancti et mane dominicae Resurrectionis quasi catervatim ad sacrum tribunal conveniant. Studeant igitur animarum curatores ut per totam sanctam hebdomadam, praesertim vero sacro triduo, fidelibus facilis occasio praebeatur ad sacramentum paenitentiae accedendi.

b) Pro feria V in Cena Domini

Erudiantur fideles de amore quo Christus Dominus, "pridie quam pateretur," sacrosanctam instituit Eucharistiam, sacrificium et

sacramentum, Passionis suae memoriale perpetuum, per manus sacerdotum perenniter celebrandum.

Invitentur quoque fideles, ut post missam "in Cena Domini," debitam augustissimo Sacramento adorationem reddant.

Ubi demum pedum lotio, ad mandatum Domini de amore fraterno demonstrandum, secundum Ordinis instaurati rubricas in ecclesia peragitur, edoceantur fideles de profunda huius sacri ritus significatione, ac de opportunitate ut ipsi hoc die christianae caritatis operibus abundent.

c) Pro feria VI in Passione et Morte Domini

Disponantur fideles ad rectam intelligentiam singularis actionis liturgicae huius diei, in qua, post lectiones sacras et preces, Passio Domini nostri solemniter decantatur; orationes pro totius Ecclesiae et generis humani necessitatibus offeruntur; deinde a familia christiana, clero et populo, sancta Crux, nostrae redemptionis trophaeum, devotissime adoratur; postremo, iuxta instaurati Ordinis rubricas et sicut mos fuit per multa saecula, omnes qui id cupiunt et rite parati sunt, ad sacram quoque communionem accedere possunt, ea potissimum mente, ut corpus Domini, pro omnibus hoc die traditum, devote sumentes, uberiores redemptionis fructus percipiant.

Instent porro sacerdotes ut fideles hoc sacratissimo die piam servent mentis recollectionem, nec legem obliviscantur abstinentiae et ieiunii.

d) Pro sabbato sancto et vigilia paschali

Oportet in primis, ut fideles de peculiari natura liturgica sabbati sancti diligenter edoceantur. Est autem dies summi luctus, quo Ecclesia ad sepulcrum Domini immoratur, passionem eius et mortem meditando; a sacrificio missae, sacra mensa denudata, abstinendo; usque dum, post solemnem vigiliam seu nocturnam Resurrectionis exspectationem, locus detur gaudiis paschalibus, quorum abundantia in sequentes dies exundat.

Huius vero vigiliae propositum et finis in eo est, ut liturgica actione demonstretur et recolatur, quomodo ex morte Domini nostra promanaverit vita et gratia. Itaque sub cerei paschalis signo ipse Dominus "lux mundi" (*Ioan.* 8, 12) proponitur, qui peccatorum nostrorum tenebras, gratia suae lucis, profligavit; paschale praeconium profertur, quo splendor sanctae noctis Resurrectionis

decantatur; memorantur Dei magnalia in antiquo foedere peracta, mirabilium Novi Testamenti pallentes imagines; aqua baptismalis benedicitur, in qua, "consepulti cum Christo" in mortem peccati, cum eodem Christo resurgimus, ut "in novitate vitae ambulemus" (*Rom.* 6, 4); hanc denique gratiam, quam Christus nobis promeruit et in baptismate contulit, renovatis eiusdem baptismatis promissionibus, vita moribusque coram omnibus testificari pollicemur; postremo, implorato triumphantis Ecclesiae interventu, sacra vigilia solemni Resurrectionis missa terminatur.

3. Nec minus necessaria est praeparatio ritualis sacrarum caerimoniarum hebdomadae sanctae.

Quapropter ea omnia, quae ad piam ac decoram celebrationem liturgicam huius sanctissimae hebdomadae occurrunt, sollicite paranda et ordinanda sunt; sacri praeterea ministri ceterique ministrantes, sive clerici sive laici, potissimum si pueri sint, iis quae ab ipsis peragenda erunt, sedulo instituantur.

II. ADNOTATIONES AD QUASDAM RUBRICAS ORDINIS HEBDOMADAE SANCTAE

a) Pro universa hebdomada sancta.

4. Ubi copia habeatur sacrorum ministrorum, sacrae functiones hebdomadae sanctae cum omni splendore sacrorum rituum peragantur. Ubi vero sacri ministri desint, adhibeatur ritus simplex, servatis rubricis peculiaribus, ut suis locis notatur.

5. In Ordine hebdomadae sanctae instaurato, quotiescumque dicitur: "ut in Breviario romano," omnia desumenda sunt ex praedicto libro liturgico, servatis autem normis, per decretum generale S. Rituum Congregationis "De rubricis ad simpliciorem formam redigendis," diei 23 martii anni 1955, statutis.

6. Per totam hebdomadam sanctam, id est a dominica II Passionis seu in palmis usque ad missam vigiliae paschalis inclusive, in missa (et feria VI in solemni actione liturgica), si solemniter celebratur, scilicet cum ministris sacris, ea omnia, quae diaconus vel subdiaconus aut lector, vi proprii officii cantant vel legunt, a celebrante omittuntur.

b) Pro dominica II Passionis seu in palmis

7. In benedictione et processione adhibeantur rami palmarum seu olivarum, vel aliarum arborum. Hi rami, secundum locorum

varios usus, vel ab ipsis fidelibus parantur et in ecclesiam afferuntur; vel, benedictione peracta, fidelibus distribuuntur.

c) Pro feria V in Cena Domini

8. Pro solemni Sacramenti repositione paretur locus aptus in aliquo sacello vel altari ecclesiae, sicut in Missali romano praescribitur, et decenter quoad fieri potest, ornetur velis et luminaribus.

9. Servatis Sacrae Rituum Congregationis decretis de vitandis vel tollendis abusibus in hoc loco parando, plane commendatur severitas quae liturgiae horum dierum convenit.

10. Parochi vel ecclesiarum rectores tempestive moneant fideles de publica adoratione sanctissimae Eucharistiae, inde ab expleta missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem, quando scilicet liturgicae recordationi institutionis sanctissimae Eucharistiae succedit memoria Passionis et Mortis Domini.

d) Pro vigilia paschali

11. Nihil impedit quominus signa, in cereo paschali a celebrante stilo incidenda, coloribus vel alio modo antea praeparentur.

12. Convenit, ut candelae, quas clerus et populus gestant, accensae maneant, dum praeconium paschale canitur, et dum renovatio promissionum baptismatis peragitur.

13. Vas aquae benedicendae convenienter ornari decet.

14. Si aderunt baptizandi, praesertim si plures sint, permittitur caerimonias Ritualis romani, quae ipsam baptismi collationem praecedunt, id est, in baptismate infantium usque ad verba "Credis" (*Rituale romanum,* tit. III, cap. II, n. 12), et in baptismate adultorum usque ad verba "Quis vocaris?" (*Rituale romanum,* tit. III, cap. IV, n. 38), eodem mane, tempore opportuno, praemittere.

15. Si contingat in hac solemni vigilia sacras quoque Ordinationes conferri, pontifex ultimam admonitionem (cum impositione sic dicti "pensi"), quae iuxta Pontificale romanum post benedictionem pontificalem et ante ultimum evangelium locum habet, hac nocte eidem benedictioni pontificali praemittat.

16. In vigilia Pentecostes, omissis lectionibus seu prophetiis, et aquae baptismalis benedictione ac litaniis, missa, etiam conventualis,

vel solemnis aut cantata, incipitur more solito, facta ad gradus altaris confessione, ab introitu "Cum sanctificátus fúero," ut in Missali romano ibidem pro missis privatis ponitur.

III. DE MISSA, SACRA COMMUNIONE ET IEIUNIO EUCHARISTICO IN TRIDUO SACRO

17. Feria V in Cena Domini, antiquissima romanae Ecclesiae servanda est traditio, qua, privatarum missarum celebratione interdicta, omnes sacerdotes omnesque clerici, sacris in Cena Domini intersint, ad sacram mensam accessuri (cfr. can. 862).

Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve missam lectam in singulis ecclesiis vel oratoriis publicis permittere poterit; in oratoriis autem semipublicis unam tantum missam lectam; ea quidem de causa, ut omnes fideles hoc sacro die missae sacrificio interesse et corpus Christi sumere possint. Hae autem missae inter easdem diei horas permittuntur, quae pro missa solemni in Cena Domini assignatae sunt (*Decretum*, n. II, 7).

18. Eadem feria V in Cena Domini sacra communio fidelibus distribui potest tantummodo inter missas vespertinas, vel continuo ac statim ab iis expletis; item sabbato sancto dari potest tantummodo inter missarum solemnia, vel continuo ac statim ab iis expletis; exceptis infirmis vel in periculo mortis constitutis.

19. Feria VI in Passione et Morte Domini, sacra communio distribui potest unice inter solemnem actionem liturgicam postmeridianam, exceptis item infirmis vel in periculo mortis constitutis.

20. Sacerdotes, qui missam solemnem vigiliae paschalis hora propria celebrant, id est post mediam noctem quae intercedit inter sabbatum et dominicam, possunt ipso dominico die Resurrectionis missam festivam celebrare, atque etiam, si indultum habeatur, bis aut ter.

21. Locorum Ordinarii, qui feria V in Cena Domini, missam chrismatis mane celebraverint, possunt vespere missam quoque solemnem in Cena Domini litare; sabbato sancto vero, si vigiliam solemnem paschalem celebrare voluerint, possunt, sed non tenentur, missam solemnem ipso die dominicae Resurrectionis litare.

22. Quoad ieiunium eucharisticum serventur normae in Constitutione apostolica "Christus Dominus" diei 6 ianuarii anni 1953 traditae.

IV. DE QUIBUSDAM DIFFICULTATIBUS COMPONENDIS

23. Cum pro diversitate locorum et gentium plures numerentur populares consuetudines, hebdomadae sanctae celebrationi connexae, studeant locorum Ordinarii et sacerdotes curam animarum gerentes, ut consuetudines huiusmodi, quae solidam pietatem fovere videantur, cum instaurato Ordine hebdomadae sanctae prudenter componantur. Edoceantur porro fideles de summo valore sacrae Liturgiae, quae semper, et his praesertim diebus, ceteras devotionis species et consuetudines, quamvis optimas, natura sua longe praecellit.

24. Ubi mos hucusque viguit domos benedicendi ipso sabbati sancti die, locorum Ordinarii congruas edant dispositiones, ut haec benedictio opportuniore tempore, ante vel post Paschatis festum, a parochis, vel ab aliis sacerdotibus animarum curam gerentibus ab ipsis delegatis, peragatur, qui, hanc nacti occasionem, fideles sibi commissos paterne invisent, ac de eorum statu spirituali certiores se reddant (can. 462, n. 6).

25. Campanarum pulsatio, feria V in Cena Domini in missa solemni vespertina, et sabbato sancto in missa vigiliae ad initium hymni Gloria in excélsis praescripta, hoc modo fiat:

a) In locis, in quibus una tantum habetur ecclesia, campanae pulsentur hora, qua dicti hymni incipit cantus;

b) In locis autem, ubi plures ecclesiae exstant, sive in omnibus eodem tempore sacrae caerimoniae peragantur, sive tempore diverso, campanae omnium ecclesiarum eiusdem loci pulsentur una cum campanis ecclesiae cathedralis, vel matricis aut principalis. In dubio quaenam ecclesia in loco sit matrix aut principalis, adeatur Ordinarius loci.

Die 16 novembris anni 1955.

C. Card. CICOGNANI,
S. R. C. Praefectus

L. ✠ S.

✠ A. CARINCI, Archiep. Seleuc.,
S. R. C. a secretis

Book Reviews

AMBASSADOR IN CHAINS. By Raymond A. Lane, M.M. New York: P. J. Kenedy and Sons, 1955. Pp. 249. $3.50.

"There have been many martyrs in Korea, heralded to the world; but there have been a greater number of those 'unknown saints' of whom the world will never hear—men who, by living for Christ, have done what was perhaps harder than dying for him. . . ."

In uttering these words, Patrick J. Byrne probably never realized that his own life in the service of the Master was destined to be not only the dry martyrdom of the missioner's sustained, consecrated service, but also an oblation of blood that was to end in a shallow grave, gouged by loving hands in the frozen earth of a bleak Korean hillside.

This is a beautiful story and a simple one; and it is written in a style which, while free of literary embellishment, captures artfully the simplicity of spirit and sheer goodness of the man who is its subject.

A confrere of this reviewer, Father Jules Baisnée, recalls the brilliant young seminarian, newly arrived at St. Mary's Seminary in Baltimore in 1909, to begin a career that was to include the responsibilities of seminary professor, missionary bishop, Prefect Apostolic in Pyongyang and Kyoto, and, finally, Apostolic Delegate to the Republic of Korea. The promise that exhibited itself then was to be impressively realized in later years.

Bishop Lane has vividly etched the life of this devoted shepherd whose gentle humor, warm friendliness, steadfast faith, and martyr's soul give him the dimensions of greatness.

We see the boyhood of young Patrick in Washington before the turn of the century, the seminary days in Baltimore, the early teaching and administrative duties at Maryknoll, the mission years in the Orient, and four years of house arrest in Japan during the war.

Of particular interest is the role played by Bishop Byrne in the difficult years of the early military occupation of Japan. Though typically American in the best sense of the term, he had a deep and abiding love for the Japanese people and his appeals both to Japanese and to American personnel stationed in Japan are the most eloquent of his utterances.

The same diplomatic finesse that was evident during his career in Japan so characterized his dealings with President Rhee of Korea that

General MacArthur, a long-time friend and admirer of the bishop, was moved to write the Holy Father in appreciation of his work.

One gets the impression that Bishop Byrne had more than a slight intimation of the sacrifice that he would ultimately be called upon to make. He had been overtly attacked and threatened over the Communist radio in Pyongyang before his capture, and was being systematically vilified as a tool of American imperialism. In writing at this time to an old friend and seminary classmate, he asked, in a vein of piquant humor: "Have you got a back porch I could rock on?" This was the mere velleity of the tired servant rather than the earnest desire of the timorous soldier, for the bishop did not choose retreat, when retreat was not only possible, but practical. It was not his way; but rocking contentedly on a back porch was not his way either. His was to be the glorious lot of those who live again the Passion of their Saviour, and it is of particular significance that meditation on the Passion was one of the salient features of his devotional life.

Bishop Byrne, together with his courageous secretary, Father William Booth, was taken into custody by the Communists on July 11, 1950. The days of torment and interrogation stretched into weeks and culminated in the infamous Death March initiated by the retreating forces of North Korea.

The end for Bishop Patrick Byrne came on November 25, 1950, in the foul stench of a "People's Hospital," a dirty shack without beds, heat, or attendants. Even the cassock that served as the shroud for his frail body as it was laid in the alien earth was not his own.

The bishop once said: "Maryknoll will not be strong until we have martyrs." If his words were prophecy, his life was its fulfillment.

ROBERT PAUL MOHAN, S.S.

PSYCHOANALYSIS TODAY. By Agostino Gemelli, O.F.M., M.D. Translated by John S. Chapin and Salvator Attanasio. New York: P. J. Kenedy and Sons, 1955. Pp. 153. $2.95.

Father Gemelli, Rector of the Catholic University of the Sacred Heart in Milan and President of the Papal Academy of Sciences, is known for his forceful, direct, straightforward style. In this concise little book the author displays again these characteristics to the hilt. In the first two sections of this work he evaluates the analytical theories of Freud and Jung primarily from the standpoint of a psychologist

and psychiatrist, whereas in the third section of the book, dealing with problems of a philosophical, religious and moral nature, the author lets Pope Pius XII speak. He praises what is acceptable in psychoanalysis and rejects in no uncertain terms what, in his opinion, is untenable, showing all the time the tremendous changes which psychoanalysis has undergone since Freud.

Gemelli gives Freud full credit for his discoveries, such as the dynamic conception of the psychic life, the dynamic aspect of the unconscious, the process of repression. He partly exonerates Freud from the charge of pansexualism, conceding that Freud admitted the existence of non-sexual instincts. But the author holds that Freud gave undue importance to sex with his sexual monogenesis of neurosis and his doctrine of infantile sexuality—both of which are far from proved, according to Gemelli. Even though fully acknowledging the importance of dream analysis, he rejects the symbolism with which Freud invests the elements of the dream brought to light by the analysis. In fact, Gemelli takes a dim view of symbolism: "it is necessary for psychoanalysts to renounce all talk of myths and symbols. Let them leave Oedipus, Polycretes, Narcissus and all the other figures of the Greek world to rest in peace in the books of Greek mythology. Let them confine themselves to an objective study of cases of disorder and a faithful description of the symptoms." Many a present-day analyst may not like to hear this admonition, but such a dislike does not minimize its truth. Gemelli's words sound almost like the famous exhortation of Paracelsus: let us forget words and manners and treat our patients. The author, speaking as a psychologist, refuses to accept Freud's tripartite division of the personality into the *id, ego* and *superego,* claiming that "these concepts are completely lacking in basis." With regard to Freud's psychotherapy, Gemelli's main objection is that "the patient by allowing himself to be guided by the analyst, is induced to surrender his own sense of responsibility." And his main objection against Freud's religious conceptions is that Freud had none. Hence any attempts—as there are still being made—to reconcile Freudian analysis with Christian thinking is doomed in advance: "Freud is so far removed from the world of religion, and especially the Catholic world, that any conversation on this subject with him or with one of his faithful followers is out of the question."

The changes which psychoanalysis has undergone since Freud's time appear not only in the work and the theories of some of its younger representatives, but also in one of the original *trio* of the analytical movement, Carl G. Jung. The Zürich analyst not only greatly modifies Freud's work, but also disagrees sharply with almost every issue of Freud's theories. He repudiates Freud's emphasis on the sexual,

expands the concept of the unconscious and changes that of the libido and the origin of neurosis. Gemelli focuses his discussion on Jung's ideas about the soul and about religion. These ideas are diametrically opposed to those of Freud, but even so they are far from acceptable to Catholics, Gemelli warns. For Jung the soul is a real entity. However, the term "reality" is to be understood in the Jungian sense: according to Jung, anything that exercises an influence, good or bad, on man is real from the psychic point of view, but the admission of psychic reality says nothing for or against the ontological reality of the phenomenon concerned. In other words, Jung's approach is that of psychologism.

The same psychologism is evident in Jung's position toward religion. Gemelli concedes that Jung's attitude toward religion has changed tremendously: from atheism through agnosticism to his present position. Especially after World War II Jung has come to admit the extraordinary value of religion for his patients; he acknowledges the rights of metaphysics and theology and he recognizes the existence of God. But again, in what sense does God exist? Jung repeatedly asserts that he does not deny the existence of God, but he implies or—giving due consideration to the vagueness of his expression—seems to imply that God exists as a psychological reality or, in his own terminology, as an archetype, as the repercussion that the divinity has in the human psyche.

Because of this psychologistic approach, Gemelli holds that Jung is unacceptable from the Catholic standpoint. He therefore criticizes "those Catholics who have saluted in Jung the psychologist who purified psychoanalysis and rendered it acceptable"; he feels that they "have been imprudent to say the least" and are guilty of an "unpardonable error."

Commenting on the allocution by Pope Pius XII at the Fifth International Congress of Psychotherapy and Clinical Psychology (April 13, 1953), Gemelli holds that "a section of that address is directed against Jung, namely that paragraph in which the Pope states that the 'natural and supernatural knowledge of God and worship of him do not proceed from the unconscious, nor from an affective impulse, but from the clear and certain knowledge of God by means of his natural and positive revelation.'" (In parentheses we wish to note that the reference in the footnote of p. 114 is erroneous.)

The reader will have noticed that this small book is packed with penetrating statements and terse criticisms. Precisely for that reason it is highly recommendable; it may serve as a challenge to certain Freudian or Jungian enthusiasts among the Catholics. John S. Chapin

and Salvator Attanasio did a good thing to translate this work and they did it well.

JAMES VAN DER VELDT, O.F.M.

GOD'S HERALDS. By J. Chaine, translated by Brendan McGrath. New York: Joseph F. Wagner, Inc.; London: B. Herder, 1955. Pp. XIV+236. $3.95.

This competent translation of *Introduction à la lecture des prophètes,* presented in attractive format, and readable, provides us with undoubtedly the best introduction to the prophets we have in English. Intended for the non-specialist, it should prove very useful to the priests who are not professional Scripture men, to seminarians, and also to laymen interested in one of our great religious, literary, and cultural treasures.

The introductory chapter deals with prophetism in general: professional prophets, prophets of special vocation, ways of divine Communication; then the political, religious and social background of the prophets. Here the reviewer missed a summarized presentation of the principles that deal with the interpretation of prophecy.

The following chapters deal with the individual writing prophets. Their prophetical works are placed in their historical milieu and in chronological order insofar as each is possible in the present state of our knowledge. Their content is briefly but very adequately analyzed. The translator has added some notes of his own.

The volume is unhesitatingly recommended to all. However, to get the most profit from the book, the reader should use it in conjunction with the actual text of the prophets. After all, the volume is intended to be only an introduction.

JOHN P. WEISENGOFF

THE RHYTHM WAY TO FAMILY HAPPINESS. By John P. Murphy, M.D., and John D. Laux, M.E. Second Edition. Ithaca, N. Y.: Practical Publishers, Inc., 1955. Pp. 200. $3.00.

More than 160 pages of this book are filled with detailed calculations and tables, aimed at helping women to determine just when their fertile days ("baby days," they are called) will occur with reference to the beginning of menstruation and any possible irregularities. There is

no reason to doubt the scientific accuracy of this portion of the work, and it would seem that from this standpoint the book could be helpful to those who have sufficient reason to practice the "Rhythm."

However, this work is misleading in its presentation of the moral aspect of "Rhythm," as taught by the Catholic Church, particularly in the allocution of Pope Pius XII to a convention of Italian midwives on Oct. 29, 1951. Thus, on page 13 it is stated that "Catholic couples in particular should know that the use of the Rhythm Method is permissible and 'the Church approves of the right of married couples to practice abstinence' (Daniel A. Lord, S.J., *What of Lawful Birth Control,* St. Louis: The Queen's Work, 1949, p. 9)." This is a misleading presentation of the Catholic doctrine, according to which, correctly stated, the use of Rhythm is permissible *only when there is a grave reason for its use.* Such was the doctrine proposed by Pope Pius XII in the allocution mentioned above. The authors of this book do indeed quote some sentences from the Pope's statement (erroneously referring to it as an encyclical), but omit the very important sentence: "To embrace the married state, continuously to make use of the faculty proper to it and lawful in it alone, and on the other hand to withdraw always and deliberately with no serious reason from its primary obligation would be a sin against the very meaning of the conjugal life."

Moreover, a paragraph on page 14 certainly gives the impression that the Catholic Church endorses "the principles of family regulation" in the same sense in which they are approved by the National Clergyman's Advisory Council of the Planned Parenthood Federation of America.

Because of its incorrect presentation of Catholic teaching on the use of Rhythm, we cannot recommend this book to Catholics in general, despite the efforts of the authors to describe the physiological aspect of this practice in an accurate and detailed manner.

FRANCIS J. CONNELL, C.SS.R.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for February, 1906, contributed by Fr. F. Cassilly, S.J., is entitled "Catholic Students at State Universities." The author asserts that there are more than 2,000 Catholic students enrolled in the 43 state universities of our country. While admitting that there can sometimes be reasons justifying the attendance of these students at secular institutions, Fr.